

Students and the Christian World Mission

JESSE R. WILSON, *Editor*

REPORT OF THE TWELFTH
QUADRENNIAL CONVENTION
OF THE STUDENT VOLUNTEER
MOVEMENT FOR FOREIGN
MISSIONS.



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FOREWORD

It would be impossible for the editor of this Report to make a fair appraisal of the Indianapolis Convention: he, as Executive Secretary, was too much involved in it. Moreover an adequate appraisal by anyone within six months or a year of the Convention would probably be premature; though there is, beyond a doubt, a place for the various and varying statements which are appearing in the religious press concerning what was said and done in Indianapolis and the probable results of this Twelfth Quadrennial.

Far better than any other summary is, we believe, this Report of the outstanding addresses and the essential facts. But even this has decided limitations. No one who was not a delegate can through these pages get anything like a full impression of the Convention in terms of its inspiration, fellowship, and other intangible values. Delegates themselves will regard what is here written as cold indeed in comparison with the living experience in which they were participants. But for non-delegates and delegates alike, we have learned from past experience, there is a place for just such a record as is here given. It is, therefore, sent forth with all of its limitations in the hope that it will reveal and record, however imperfectly, at least that part of the Convention which can be captured and crystallized into words.

Wholly aside from their place in the report of this Quadrennial, the main addresses and the summaries of the seminars have a value in and of themselves which alone would justify their appearance in printed form. Their substantial worth, we believe, will commend them to many who have no special interest in or connection with the Movement under whose auspices the Convention was held.

Almost without exception, each statement reproduced here passed directly from the stenotypist to the speakers for the minor changes which they felt should be made. Beyond this, it has been the editor's purpose throughout to make only such emendations as seemed absolutely necessary for the sake of easy reading and clarity. Certain time and place references and incidental comments, pertinent enough during the days of the Convention but without meaning in a permanent record, have also been dropped. This consideration determined the complete omission of most of the prayers and the brief business or technical statements.

Some may miss capital letters in pronouns referring to Deity and in other words that are frequently capitalized. The editor's sparing use of them is in accordance with what is believed to be the best printed form today and on the assumption that if the text and the

context do not reveal due reverence for Deity and the superior, or supreme, importance and significance of certain facts and ideas, no amount of capitalization will help very much.

The entire office staff at the headquarters of the Movement have coöperated in one way or another in making possible the early publication of this Report, and the editor would in this way gladly acknowledge his indebtedness to one and all. He is specially grateful to the following friends for help in assembling the various addresses, preparing copy for the printer, and reading the proof: Miss Lillian Nilson, Miss Helen Goldhorn, Mrs. Mildred Chamberlain, and Mr. Pardue Bunch. A further grateful acknowledgment is hereby given to all the speakers and leaders for their ready coöperation in getting material into the editor's hands during or immediately following the Convention.

J. R. W.

*New York, N. Y.,
January, 1936*

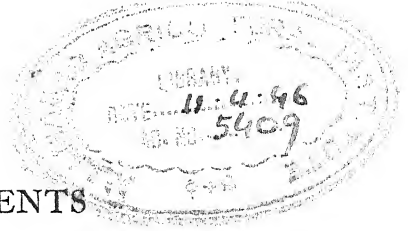


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I. OPENING STATEMENT BY THE
CHAIRMAN



OPENING STATEMENT BY THE CHAIRMAN

GEORGE STEWART

We have seen his star in the East and we have come to worship him. Oh, Thou who hast created the world and all things therein, and hast made of one blood all nations of men to dwell on earth in peace, grant us a saving sense of the meaning of human brotherhood. Thou whose only Son didst instruct us to preach the Gospel to every creature and to look upon all men as children of the most high, how often we have failed thee and how often have we betrayed thy people. By thy love, unmeasured in its fullness in Jesus Christ, given for us men and for our salvation, redeem us from arrogance and pride and win us to a life of love and understanding. Thy kingdom come, O Lord, not only in our prayers, but in our lives, through Jesus Christ, our Lord. Amen.

"Then the eleven disciples went away into Galilee, unto a mountain where Jesus had appointed them and when they saw him they worshipped him but some doubted. And Jesus came and spoke unto them saying: All power is given unto me in heaven, and on earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

Today when millions of men and women look up with empty hands and hope for work, when thousands of our age and generation wait for a chance to go to college which shall never come, it is a great thing to be able to meet in this Convention at this hour.

What is the Student Volunteer Movement? It is an international, interdenominational Christian missionary fellowship—a Movement of students designed to forward the cause of missions. It was begun in the year 1886 at Mount Hermon by Dr. Robert Wilder and a number of gallant colleagues, young men and women, who dared great things in their generation. Through the early years they carried on, sometimes with extremely meager resources. They kept the vision of a Christian world before them and they went back and forth across the world, and the result is that this Movement during the generation and a half in which it has existed has called into service over 13,000 first-rate young men and women to go out to the ends of the world as preachers, teachers, nurses, doctors, translators, inventors of alphabets, sanitary experts, and teachers of farming and husbandry. There is no field of endeavor which means daily bread and peace and spiritual comfort into which these men and women have not gone to serve. And it is because of the vision of some of those who are now with us that we have met here to celebrate again the power and the vision which were in Jesus Christ. We thank them for their vision, for their valor, and for their endurance.

This Convention is one of a long series which the Student Volunteer Movement holds each four years. This one comes on schedule

time. Generally we have had in our hall the flags of all the nations of the world and a great map of the world at the back. We wish we could have that today; but because of inconvenience to our hosts and because of the large expense involved, we have taken this magnificent hall just as our hosts have given it to us and are thankful to them. But imagine as you look at the national banner of the United States that beside it, at least spiritually, are the flags and emblems of all the peoples of the earth, as they are in our hearts!

We are met here from every province of Canada and from forty-three states of the American Union. From every continent of the earth distinguished men and women have come to share their insights with us. Within our own group we can have a perfect spiritual unity and fellowship. Within our own group I bespeak for the Convention Committee your own good will, and ask you to take no privilege in this city, which is so kindly entertaining us, which is not allowed to every other member of the Convention. The hotels have provided adequate dining facilities for their regular patrons and all other facilities are open to you and to me. If we can achieve the spiritual unity which we felt a few days ago when we celebrated the birth of the Saviour of the world, tides of spiritual power will go down from here to move colleges and individuals to the end of our generation.

It is a great thing in these somewhat somber and clouded days to have such a Convention. Every speaker, every seminar leader, every committee man and woman is eager and willing to grant interviews to anyone of us to the limit of their strength and their time. If you have a Convention leader for your delegation meeting, will you not invite in some neighboring group and share the conversation and the insight and the spirit with them?

The time would fail me adequately to thank Mr. Jesse Wilson and his gallant staff of traveling secretaries and those in the New York office who have made this Convention possible. For three long years they and the Convention Committee have been laboring to have everything in readiness for this opening day.

I wish to thank especially the ministers and laymen of Indianapolis who have done whatever has been necessary to make this city a hospitable place for us during our stay here. I wish to thank also friends in allied movements, college professors, teachers, alumni, and all others who by treasure or good will or prayer or effort of any kind have helped to make possible our meeting here today.

What shall you and I make of this Convention? We can take advantage of every chance to meet and talk with the leaders who are here. We can be punctual; we can play the game, and we shall go down from this city with a new vision of life and of God which will be felt not only in our own lives but throughout the earth.

II. TWO BASIC REALITIES

OUR WORLD

REINHOLD NIEBUHR

The Convention Program Committee in assigning me the topic, "Our World," has asked me in effect to hold the candlelight of the obvious to the daylight of common experience; for what our world is like is more obvious to us today than it was to the generation of students before us. What was hidden has become revealed as all history continues to reveal what had been hidden.

When I think of the fifty years of the Student Volunteer Movement, I remember that these are just the fifty years from 1885 to the present in which we gave ourselves in America to a false dream of the possibilities of a Christian nation, imagining that it would be an easy thing to achieve a Christian social order and a Christian world order, that it was only necessary to preach love a little more charmingly than we had previously done and we would enter into the kingdom of God.

Perhaps there is no nation on the face of the earth that has ever been fooled as much as we were fooled in the past fifty years. We were living on an isolated continent and on a vast one at that, and our economy was continually expanding. There was elbow room for everyone. We, therefore, never knew how sharply life could conflict with life and how difficult it is to keep the simple command, "Thou shalt love thy neighbor as thyself." If we found any difficulty with the neighbors, we heeded the words of Horace Greeley, "Young man, go west."

And so we gave ourselves to all kinds of illusions as to what the world is like. Happily these illusions are beginning to disappear in the heartaches and experiences of contemporary history, and they exist in their full potency only, unfortunately, on the American college campus, which is very frequently a curious museum of eighteenth century rationalism and optimism in this wintry twentieth century. There is hardly any place on earth today except the American college campus where people still believe it is possible by increasing human intelligence just a little more and by perfecting the social sciences just a little more to achieve the goal of an ideal society.

For those of us who are really living in the world, the fact is beginning to dawn that it is a world of sin, a world of anarchy. God's world is a cosmos; the world that is not created is a chaos; and the world that has been destroyed by human sin is an anarchy. The anarchy in which the nations of the world live today, with a new catastrophe facing them almost every hour, is a symbol of the anarchy of the world as such.

We have gone through a world war. We had dreams that that war would teach us such lessons that we would never have another war; and now, only a little more than a decade after that terrible calamity, we face another war. Have you ever had a more perfect symbol of human impotence and the tragedy of human sin than the way in which the nations are drifting toward this next war, everybody hoping that it can be avoided and nobody seeming to know how it can be done?

A few days ago I picked up a magazine and the morning paper. In the magazine there was a story of a gang warfare in New York City. I am unhappy to say that our great cities still have these gang wars. This article, which appeared in "The Nation," reported how two gangs, one in Brooklyn and one in Manhattan, were fighting it out with each other, and how each one had sub-gangs, partly loyal to this gang and partly loyal to that gang. Then I picked up the morning paper and read an analysis of the world situation, and I found that unhappy France wasn't altogether certain whether she should side with England against Italy, or whether she should try to preserve her alliance and entente with Italy for fear the English entente might not last for the day of the German crisis, and also that France was not quite certain whether she should make a new agreement with Germany or keep the old agreement with Russia. There was a possibility that, if she made a new agreement with Germany, that agreement would free Germany to pounce upon Russia, and that in turn would free Japan to attack Russia on the other side. International peace was being preserved for the moment by mutual fears.

How similar the life of nations is to the gang warfare of our cities! No force has been found great enough to coerce this terrible conflict into a new world order. We speak indeed of collective security. We have a league of nations, but when we analyze very carefully the political facts of our day, we discover that the League of Nations is not very much more than the momentary promise of co-operation between England and France, plus the moral prestige of the small nations of Europe. I grant you that that plus is a fairly large plus. It is about the only gain we got out of the world war, but it isn't enough to prevent the next one. The anarchy of the world is as bad as that.

If we try to analyze the anarchy in which the world stands, we can do so in purely political and economic terms or in religious terms. I should like to do both. All anarchy has specific and secondary causes as well as a primary cause. If we deal with the matter politically and economically, we deal with the specific and secondary causes. If we deal with it religiously, we deal with the ultimate cause; namely, human sin. I think we have confused the issues to a

very considerable degree, particularly in American Christianity, by refusing to distinguish these various levels.

If we deal with the specific and secondary causes of our political crisis, we find them in the peculiar mechanisms, the structure of our civilization which seems to be decaying. We have a social mechanism that will not guarantee sufficient justice to maintain the processes of our civilization. Societies do not die just because they are unjust. If that were the case, no society would ever have lived beyond its birth, for all societies have lived by injustice even as they have died by injustice. But we are living in a kind of society in which injustice is much more perilous than it was in the society of the feudal lord. We live in a society which has perfected modern machines so that all can live in plenty but which has no social mechanism by which the products of this machine can be distributed with such equity as to allow the machines to continue to function.

Look at the situation in our own nation. We began in 1929, when the depression started, with something like 3,000,000 people unemployed. Since then the number has risen to something like sixteen or seventeen or eighteen million. Nobody knows exactly how many, because we do not have adequate social statistics. We take care of a few million of these in various ways, and of all for the time being, with borrowed money. Since we are not willing to tax the rich in order to keep the poor alive, we evade that problem from hour to hour and year by year by our budget deficits.

The depth of the depression has probably been passed. We may even return to the prosperity of 1929 again, but, significantly, we shall have some 6,000,000 more unemployed than we had then, probably 8,000,000 unemployed. Why? Because during this period of depression, the pressure of competition has prompted us to perfect our machines to such a degree that we can do with six million fewer people; it is that kind of world in which we live, one created perhaps not by the designed malevolence of any person but, nevertheless, the product of our stupidity and our sin, expressing itself finally in a social system that cannot survive.

It is bad enough that each nation should be the kind of nation in which there is constitutional injustice, but unhappily we are so constituted that we try to escape the consequences of our sin without really getting at the roots, with the inevitable result that we aggravate the consequences. That is why we live in international anarchy. Every nation produces more goods than it can consume, not because the people do not need more food, shelter, and clothing, but because they haven't the money to pay for these things. Consequently, every nation is forced to be lacking in the spirit of mutuality in its relationships to others—in currencies, warfares, tariffs, and in trying to prevent other nations from coming into our markets at the same time

we are seeking to get into the markets of other nations. That is the kind of world we live in. That is why we can't have successful economic conferences. That is why we can't have successful disarmament conferences. The enmity, the fears, the mutual recriminations are piling up to the Day of Judgment. And there must be a Day of Judgment for such a world.

On the basis of this analysis, the problem which our generation faces is the problem of creating a new social mechanism which will establish some basic justice within the terms of technological civilization. But before we touch the solution of that problem, let us look at the primary cause of the anarchy of nations and of human life.

The political and economic anarchy of our day is only one form of the expression of human sin. Human greed, which probably has been aggravated by modern capitalism, is not the only form of human egoism; and human egoism is the kind of force that can express itself on every level of life, even on a very spiritual level. When we deal with the fact of sin as the basis of our common anarchy, we do not mean, as we have tended to mean in our American culture, that man is sinful because he is an animal, that there are impulses of nature in him which must be brought under the dominion of his mind. We do not mean that sin in man is just animal nature, or the natural impulses of the flesh, and that what is good in man is, therefore, his good reason. The Christian religion looks at sin in altogether different terms; and if we want to understand our world, I am convinced we have to look at it in the light of the New Testament. Sin is not nature. Christianity is the one religion of the world which has never identified the fall with creation. Creation is not evil. Evil is a mystery, as great as the mystery of creation. It came into the world after creation. Evil and sin come not out of man, the animal, but out of man who is the child of God. Only the child of God can be a sinner. And what does that mean? It means that man who in his body is related to the finite world and in his mind touches the fringes of infinity is always under the temptation and always succumbs to the temptation of trying to make himself infinite, of trying to make himself God. That is the root of all sin, man trying to universalize himself.

All of us (and this is the tragedy of human culture) tend to make our nation, our culture, our morality, all of the finite achievements of the human mind the center of the universe of value, and in so doing we commit the sin of trying to make ourselves God. Sin is spiritual, and it rises with the advance of human spirituality. The mystery of human evil, the mystery of the anarchy in which all human life stands is really a deeper mystery than is recognized in our modern culture. The self, says one of the Anglo-catholics, Mrs. Herman, is

like an onion. You peel one layer or one skin of self off and there is another skin. You peel that skin off and there is another skin underneath. You peel off skins and skins of self only to find that it is still self, setting itself against God.

Analyze the sins of spiritual pride and pretension which one finds in the academic world and in the religious world, and one might well long for the more robust vices of the lesser breed without the law. This tragedy of human existence is not solved in purely moral terms. The tragedy is that sin rises with the achievement of human spirituality. "I would not have known of sin if the law had not said to me, 'Thou shalt not covet.'" The ideal is presented to me and sometimes the ideal is victorious and sometimes it makes me more arrogant in my protest against it. Look at all our social and collective relationships and see how they reveal an altogether different picture than that of an easy conquest of mind over body. As an example, consider one of the greatest achievements of the modern era, the British Empire. I speak with diffidence upon that subject in the presence of the Archbishop of York, but it is a good illustration. The British Empire with its vast coördination of political and economic life stands, on the whole, for peace throughout the world so that imperial interests are really identical with the interests of collective security to a tremendous degree. It will be difficult to get a higher moral achievement than that in politics. But with that moral achievement goes the moral pretension that the empire is purely a moral achievement, that it does not rest upon power, that aeroplanes are not used to subjugate some of the backward tribes of Africa.

The British Empire is the most moral and the most hypocritical political achievement, but let me hasten to add that the rest of us are neither moral enough nor intelligent enough to be so successfully hypocritical. A brazenly immoral man cannot be a hypocrite. Hypocrisy, the last word in human sin, is always the pretension of being righteous, when in the sight of God we are unrighteous, when in the sight of God our politics and our economics are always involved in the law of the jungle.

What can we, standing under the challenge of Christ, do with this kind of world? How can we live in it? The cross of Christ is the ideal of life, the ideal of perfect love. "Thou shalt love thy neighbor as thyself." What can I do in a world in which life destroys life and in which I have nevertheless found this Christ upon the cross revealing the true reality of life to me?

First of all let us come back to the level of politics and economics, which I think we ought not to confuse too much with the religious level of life. First of all we must achieve the highest approximation of love—justice. The first problem of human existence is not to achieve love. My first problem in my relationships between myself

and the man in China or in Japan or in England or in France is not to love him as myself. At least I can't do it or will not do it. My first problem is to be just to him. That is not only my problem but his problem. It is his problem to get enough strength to force me to be just. Justice means to me that I must support the weak man against the strong man, not because I am under the illusion that the weak man is better than the strong man, though sometimes he is. On the whole I am under no illusion that the weak man is a better man than the strong man, but there are levels of life where I do not care about the soul of the weak man or the soul of the strong man, where I only care to prevent the destruction of life by life.

There are a great many students on our campuses today who have accepted this political solution I am talking about as the final solution. As I analyze the spiritual history of the last ten years it is something like this. Ten years ago we still believed in the direct application of the Sermon on the Mount to politics; we thought we ought to go to China and Japan and teach a particular kind of politics. This would prevent Japan from being imperialistic and would help China out of her anarchy. This simple faith has disintegrated, and, as a result, many of our Christian students have accepted in its place a political faith, which is indeed much more realistic than the faith of yesterday, but which has dissipated to even a larger degree the whole dimension of the Christian Gospel.

In other words, solving the problem of human anarchy according to its specific causes has not brought us to the solution of the problem of life with its human sin. How can you solve that problem standing under the cross? This Christ is not what I am; this Christ is what I ought to be, but what I am not; this Christ who is what I ought to be, but cannot be; this Christ who represents to me all the levels of human life, reaching from here to God, standing in that dimension of life! What is my answer to the problem of life? While standing in that dimension I will first of all understand the meaning of judgment. I will not be perplexed about the meaning of history as so many of our students are. When I look at the chaos of the world today, I know that this chaos is not chaos; I see that the world would be meaningless without this judgment upon sin.

Standing in Christ means first of all to stand in the judgment of his cross, for his cross represents the law of life, by which I do not live and which I violate every day of my life. Once I have accepted the fact of judgment, once I have bowed my head contritely under it, it is then that I begin to discover the mercy of God revealed in that cross. If I do not know judgment, I cannot know mercy. If I do not know judgment, I will always pretentiously ask the universe why it is not better to me than it is. Think of all the people in our generation who are still worried about the fact that man is so good

that somehow or other God cannot justify himself for dealing so rigorously with him. Man ought to have an easier time in this world! If I understand the processes of judgment in history, I will not pretentiously ask why the world is so evil towards me, but I will be grateful to God that he is so good. I will be grateful for all the mercies of nature and history.

Let me put this in a very practical example. If the white race were to expiate its sins upon the colored race, would any of us have a right to be alive today? Suppose the colored race had risen against us, as it would have a right to do by the law of justice; suppose it should have had a feeling of vengeance against us (it might not have had a right to that, but it would have been natural); suppose the colored race had risen against us in fury to destroy us! That we live at all is due to the fact that the processes of God and of history are slow; he is plenteous in mercy and long suffering in his kindness. To understand judgment, therefore, is to appreciate mercy.

The most interesting paradox of the Christian Gospel (one that I am ashamed to say I have only recently discovered) is the insistence of Christ that the only people who really love are those that forgive, for you never really love until you deal with the enemy. The only people who really forgive are those who know that they are not righteous. It is the unrighteous man who goes to his house justified, and who forgives his fellow servants, and it is the Publican in the temple saying, "God be merciful to me a sinner," who is forgiven. No righteous man can enter the kingdom of God. Only the unrighteous can enter the kingdom of God in the sense that only in contrition before God is the conflict of life with life transcended and life is brought together with life under the cross. When I look at the meaning of the Gospel afresh and see this constant emphasis of Christ upon contrition and humility, I become more and more impatient with all righteous people, including myself, for I am a righteous man, as you are. I have a certain amount of discipline in my life. I sharpen that discipline occasionally, and then I find it relaxing again. But as I look at the way in which Christians, righteous people have tried to solve the problem of life, pointing to this little experiment which is going to make politics Christian and some new little device which is going to take the curse of the devil out of economic conflict, I say that these are righteous people who have listened too little to the Gospel of Jesus Christ. For the Gospel of Christ is not a simple optimism; it gives no easy solution to the problems of human history or to what is beyond history. It only helps us to see the total dimension of life, which is a very deep dimension, and once you have touched the heights and depths of that dimension, you will discover there are only two possible alternatives to the problem of existence: one is Buddhism and the other is Christianity. Buddhism is the

only real alternative to Christianity, and it destroys life in the process of its refinement. It is, therefore, an untenable alternative, at least for men of the West. In the western world, at least, and ultimately for the whole world, Christ is the only alternative. In him I can accept my body, my physical existence, the historical, and not be driven to despair by its anarchy and sin. In him I learn how I am constantly judged and redeemed, judged by the tragedies of history and saved by hope.

OUR CHRIST

JOHN A. MACKAY

An educated person is one who has a dual capacity, the capacity to put a real question, and the capacity to recognize a real answer.

There is a question and there is an answer which our generation is obliged to face and to ponder seriously. The question is the one which shaped itself in the mind of John the Baptist in prison, and which he passed on to Jesus, "Art thou the Christ, or do we look for another?" The answer is the one which our Lord himself expressed in conversation with a simple, bewildered Samaritan woman, interested in the coming of the great Messianic teacher, who could solve her religious problems, "I that speak unto thee am he."

This question, and this answer, set in the context of the life and thought of our time, I purpose to make the theme of my words to you.

First of all the question, the question of the man in prison, the most appropriate possible question for our time, because we, too, as a generation of men and women are in bonds and captivity. Our wings have been clipped, our feet have been shackled, our thoughts do not soar, as once they did. In our sad bewilderment we too formulate the question for Christ to answer, "Art thou he that should come, or do we look for another?"

We face the figure of the Christian ages, and we ask him, "Art thou truly the hope of the world? Have we been fondly wrong in believing that thou art? Must we begin from now onwards to look for a new Messiah, to forge for ourselves a new religion?"

This, I submit, is the question of our generation, the inescapable question which no honest man or woman can evade. Moreover, it is a question which arises inevitably out of the situation in which we find ourselves today in modern society. It arises out of a consideration of Christendom, in both its internal and external relations.

I

Looking at Christendom from the inside, examining ourselves, contemplating our handiwork, what do we find? Let a great interpreter of the modern soul speak. "Modern man," says Professor Jung, "has received an almost fatal shock, and has fallen into profound uncertainty." "Doubt," says that great soul, Lawrence of Arabia, in his "Seven Pillars of Wisdom," "is the modern crown of thorns."

How very natural and understandable is this doubt! We look down into the abyss over which Reinhold Niebuhr has just swung

us, and we ask ourselves whether, after almost twenty Christian centuries, this kind of world corresponds to the Christian hope that was cherished at the beginning of our era.

On the other hand, it is equally true that doubt is as unnatural for us today as was the crown of thorns on the brow of Jesus. Doubt, philosophic doubt, can be a very happy wayside inn for a night; but doubt, as a permanent attitude of mind is sterile and catastrophic. We are bound to raise the question at this point: "To what extent are our institutions of higher learning helping wayside pilgrims to keep an inn where they have accepted hospitality for a night from becoming the castle of that grim monster, Giant Despair?"

To continue just a moment longer on this point: the root of our doubt in these modern days is the doubt about God. It is not doubt about the idea of God. The idea of God has never been explored so much, has never received such rational sanction as at present. But the idea of God is doing duty in many instances for God himself. We can do what we like with an idea, for it is our own creation. On the other hand, the reality of a living God becomes a positive menace to the thought, ethics, and religion of many people. Doubting the reality of God, they affirm the idea. Now Jesus said, "Fear not, only believe." "Have faith in God." "All things are possible to him who believes." Was he a false Messiah of mankind and must the Messiah for our time wear a garland of doubt?

But look now at the other side, the outside of Christendom. Something new is taking place. Christendom today has become the object of a new and unprecedented assault. Christianity has been accustomed to its doctrines being disputed, to its Lord being rejected, but many who have disavowed Christianity as a religion have considered that the great ethical principles of Jesus were not merely truths of the Christian religion. They have regarded them to be truths of reason, and so they have accepted them. It has also been interesting to observe to what an extent the other religions of the world have gradually been accommodating themselves to Christian ethical ideas. My friend, Professor Oscar Buck of Drew University, has drawn attention recently to a remarkable change of sentiment that appears in a new official life of Mohammed. The traditional version of a certain famous saying of the Prophet was, "How shall that people prosper that have stained the Prophet's face with blood when he called them to their Lord." The new version is, "And he stood up and prayed for his enemies saying, 'O God, forgive my people for they know not what they do.'"

But we have come now to a time in the western world in which modern political systems that are religious at the core take issue with the Christian ethic. In other words, it is now being stated that those great principles of morality, of love, of compassion, of forgiveness,

are parts of a system of slave morality. Christian morality is held responsible for sapping the energy and writing the doom of races and of nations. If the Christian ethic goes, what hope remains for the Christian faith? A sense of universal oughtness goes and we have no fulcrum left to create a sense of sin in our generation. Great centers of culture and great systems of political activity in our time rear themselves up and say, facing Jesus Christ, "We will not have this man to reign over us." The actuality of those tremendous words in the second psalm has come back again, "The kings of the earth set themselves, and their rulers take counsel together against the Lord and against his anointed, saying, 'Let us break their bands asunder and cast away their cords from us.'"

We cannot disguise from ourselves the tremendous seriousness of the modern issue when the foundations of Christian morality are called in question, when hate is regarded to be a more creative force than love. How naturally therefore does the question arise, the question of imprisoned John, the question of our generation in its spiritual confinement and bonds, "Art thou he that should come, or do we look for another?" Dost thou belong, O Christ, to the history of yesterday, or dost thou belong to eternity also? Shall thy reign tomorrow be commensurate with thy reign in the past? Shall the knowledge of thee cover the earth one day, as the waters cover now the sea? Shall there emerge in history through thy influence the glorious reality of justice and of love?

II

Must we therefore expect a new Messiah? The answer of many is "Yes." Our answer is "No." We echo the clear ringing words of our Lord, "I that speak unto thee am he." The hope of mankind has come, the destiny of mankind is bound up with its attitude toward Jesus Christ. The nations reject him at their peril. Despite the doleful situation obtaining inside and outside official Christianity, we repeat the words of the venerable ex-President of Czechoslovakia, "The meaning of history is not Cæsar but Jesus. History tends not towards Cæsar but towards Jesus."

Allow me to share with you in a very simple way why I believe that Jesus Christ belongs to our time, and to every time, that he belongs to tomorrow as its only hope because he belongs to eternity, because we can say about him that he *is* as well as we can that he *was*. Jesus Christ is the world Saviour. He is so, as I see it, and as I will try to express it, for two reasons:

First, Christ is *he whom God sent*; and, second, Christ is *he whom man seeks*, the one whom he seeks when he is most truly man, most conscious of his finitude and sin.

1. Christ is he whom God sent. In a way that is increasingly satisfying to my reason and that increasingly stirs my heart, the essence of the Christian faith commends itself to me. "The Word became flesh"; God became man. A paradoxical fact, this is, as are all the great facts of life and faith. But in the fullest possible sense, God sent Jesus Christ into the world. Along the road of history, he represents the onward march of God. And his face, both the flash of his eye in judgment and the falling tear in mercy, represent the nature of God, the nature of the Father who sent him.

What I regard as the significance of Jesus Christ in history may be crystallized thus: He came to vindicate the reality of God's holy love as that which is ultimate in the universe. This he did in two ways. He did so first by proclaiming by deed and by word the doom of all who deliberately reject the way of love. Let me repeat it. Jesus Christ came from God to proclaim the doom of all who deliberately reject the way of love.

We can think of him as the Christ of the whip in the temple courts. But I am not thinking of him at this moment in action. I am thinking of him in that tremendous parable which makes me tremble every time I read it, the one that we call the Parable of the Rich Man and Lazarus. The rich man deliberately refused to reverence the personality and to attend to the needs of a derelict man upon his doorstep. That rich man was doomed. Remember it is not the question of the piece of bread that we may forget to give. It is not the question of being guilty of giving our blessing to any kind of economic order which makes it difficult for people to get bread. There is something much more serious than that. The most serious thing may be not the deliberate refusal to give the needed bread but to give a piece of paper with our name on it to people who have bread, a little letter of loving sympathy, of spiritual advice when it is difficult to find the time and difficult to summon up the nerve to write, when our hearts are not in a mood for correspondence of this kind.

Let me share with you a personal dread. There are moments when I shudder to think of people in different countries who should have received that piece of material substance called a letter, with my name on it, to help them in a personal problem, and did not because I failed to send it. I didn't take the time. I didn't sum up the energy. I wasn't in the mood to help one upon my doorstep. And never forget that in these modern times, in this ecumenical age, there is the whole way across the world from our living room to our back doorstep. We cannot evade that fact. Lazarus is lying on our doorstep at the other end of the world. And I say, "Woe unto me and woe unto you if we refuse to reverence human personality and to attend to the needs of every human Lazarus who comes within the range of our personal influence!" The refusal to love leads to sanctions in

God's world. And Jesus Christ came to proclaim the irrevocable doom of those who have no compassion on their fellow men.

Jesus is the Christ in the further sense that in his life, death, and resurrection he proclaims the victory of the love of God. Outside New Testament language I can find no words more appropriate than the words of John Woolman, the New Jersey Quaker, to describe what Jesus Christ was in the world. "He was baptized into a living sense of all conditions." Our Lord Jesus Christ was baptized into a living sense of all conditions. He became man. Having become man, he felt the pulsations of the human heart and he knew human sorrow. He was baptized into the prattle of little children who nestled in his arms. He was baptized into the hot, penitent tears of a fallen woman. He was baptized into the piercing cries of a beggar by the wayside who called after him. He was baptized into the heavy groans of leprous bodies. He was baptized into the brutality of Roman soldiery and the greater brutality of their spiritual mentors when he said: "Father, forgive them for they know not what they do." And he was baptized into our sin, bearing our sins upon the cross in such a way that Paul, interpreting what happened, said, "God was in Christ, reconciling the world unto himself." Beyond the cross was the resurrection. And it is the reality of the Risen Christ that gives the hope that what Jesus Christ did was not to write a beautiful page of history which shall never be repeated in the same way. The Resurrection guarantees that what he did God did in him, that the power of love shall not fail, that Jesus Christ, the Crucified One who lives forevermore, a Prince and a Saviour, shall reign until all his spiritual foes who refuse to love or to be loved with divine compassion shall bow down before him and recognize that God wrote the law of love into the moral structure of the world.

For this reason, love will conquer in the making of a new world, because God is God, and God is love. We can face this world of ours, therefore, and continue to believe in love, whatever happens. Although the mountains be cast into the depths of the seas, and systems—thought systems, ecclesiastical systems, political systems—go smashing round us, love shall prevail because Jesus Christ died and rose again and is the Prince and Saviour of the world. Some very old and familiar words come to my lips at this moment:

"I am not skilled to understand
What God has willed, what God has planned.
But this I know: at God's right hand
Is one who is my Saviour."

2. Jesus Christ is also he whom man seeks. He is the true answer to man's quest. He satisfies the human search when that search is most truly human. Two great yearnings become manifest in the

depths of the modern soul. One is a yearning to be delivered from fear; the other a yearning for community, for mutuality.

Men seek deliverance from fear, and Jesus Christ is the great destroyer of fear in all its forms. Fear is hell. The modern world finds it to be so. Nations and individuals are afraid. They live in a constant sense of insecurity. Because of fear, little of a creative nature can be done in the world. Fear has a dual effect upon human beings. Some it drives into an escape from reality; they snuff their lives out. Others it drives into inhumanity; they snuff the lives of others out. It drives some to Buddhism as a way of escape; it drives others into bestiality and brutality, and they become inhuman. We witness both symptoms around the world. Jesus Christ offers the completest solution of the problems of fear by making sonship with God real and effective. Perfect love casteth out fear, and such love is only possible through humbly and joyously accepting the status which Christ opens up to us of being sons of God. For God's sons and daughters there can be no ultimate terror. All things will work together for their good. The universe ceases to be a soulless machine or an orphanage or cemetery. It is the Father's workshop, a place where souls are made.

It would take too long to go into all the fears from which Jesus Christ is the most adequate deliverer. I take as an instance only one—the fear which I believe hangs heavily today over a great many young men and women, the fear, the terrible dread that their lives are going to amount to nothing, that they may now have come to a phase of civilization when nothing matters, when an inhospitable world is not going to have a sphere of service for hosts of its sons and daughters. My own boy, a junior in high school, wrote recently upon a scrap of paper a list of the institutions of higher learning he hoped one day to attend, the degrees he was ambitious enough to hope he might obtain, and he ended up with this description of himself when academic days are over: "ditch digger."

Now that is real, desperately real, and what is the answer? There is one here, a prince among his fellows, who coined a sombre phrase in a letter from the coast not many weeks ago. "Ours is the doomed generation," he said. You cannot hide from yourselves the fact that your life is going to be cast in a more abnormal mould than the lives of those who have gone before you in previous student generations. You are going to know the meaning of the cross. You have a terrible entail for which you are not responsible. But even on the brink of the abyss and when the hour is darkest, when a generation of men and women gives itself utterly to God in Jesus Christ and recognize that sacrificial love is at the heart of the universe and follow him who was crucified, the sacrifice of such a generation, its utter loyalty to what Christ stood for, for what Christ

is, will bring the dawn. But in no case, my friends, though your life be extinguished, should you ever allow yourselves to be goaded into inhumanity. You will suffer like men and women; you will throw yourself with abandon into the cause of the world Saviour, and tomorrow and the day after tomorrow will call you blessed; and you will conquer because he lives.

Lastly, our generation yearns for true community. There is an innate need and longing of the human heart which no experience of rest or peace can satisfy. It is a longing for community, a permanent desire for fellowship with other people. It is this yearning for community, this new group consciousness which is abroad in the world, that lies behind and underneath the revolutionary movements of contemporary society. Whether in fascism or in communism, we witness a great yearning for fellowship.

But the assumptions upon which the new community is based are so inadequate, and the limits of the new community are so circumscribed, that the kind of community that is being envisaged, whether in its communist or fascist form, is not the permanent answer to mankind's longing for community. It is not the fulfilment of God's purpose to create a world community.

A community based upon soil and blood, says the extreme form of fascism, is the ideal community. "No," says the Christian, "dearly though I love my native land, I am interested in making 'every common place divine and every land a Palestine!'" Upon a new doctrine of blood is this form of fascism founded, upon a doctrine of blood that excludes other bloods, which isolates this from the common blood of mankind. "No," says the Christian, "the blood of Jesus Christ has removed every dividing barrier, and we are drawn to one another in true fellowship by the cross." As St. Paul said, speaking as a Jew to Gentiles, "You who were far off are made nigh by the blood of Christ."

Community, says another, founded upon the class consciousness, of those who work with their hands and their brains is the community of the future. And the Christian replies, "No. The true community is made up of all, manual workers or intellectual workers, who have given themselves to the tasks of the kingdom of God, that world-wide community in Jesus Christ. The emergence of this community in history will be history's fulfillment, and the certainty of its emergence is guaranteed by Jesus Christ, the founder of this new society."

How little does Christendom represent that kind of a society. That brings us to the crux of the situation. Christendom must be revolutionized. The true revolution of our time, the truly creative revolution, must take place in the Christian consciousness and in the Christian church. We must recover in the Christian church the

meaning of true community, where there shall be material sharing as well as spiritual sharing, and where the ideal of a world society of love, not sentimental but real and effective shall be envisaged and increasingly striven for in Jesus Christ.

How can this ever come about? The fulfilment of God's will to fellowship in Christ, with all of its implications of a world community in which human nature will be redeemed and human history fulfilled can only come about through a calm and irrevocable commitment to God in Jesus Christ. Vainly shall we have come here, vainly shall we remain here for a few days and bid one another farewell again, unless Christ takes on new meaning for us and we take seriously that word of his, "If any man will be my disciple, let him deny himself." In this time of times in human history when new messiahs, new Cæsars, new supermen, compete for the loyalty of men and women, and conscript them, body, soul and spirit, only one is worthy of absolute allegiance. That one is Christ. To "deny" oneself in the deep Christian sense is to say "no" to self, our good self and our bad self alike, and to allow the new, universal man which is Christ to become our new and true self. Thus where fear or a selfish ego is now enthroned, he will become regnant whose right it is to reign.

"Oh, that a man might arise in me
That the man I am might cease to be."

St. Paul held the answer to this longing: "To me to live is Christ."

III. BASIC CONVICTIONS

THE REALITY OF GOD AND THE OBLIGATION OF WORSHIP

ARCHBISHOP WILLIAM TEMPLE

Our theme this morning is the reality of God and the obligation of worship. It would not be at all unfair if any of you should claim that this title commits me to attempting some philosophical defense of our faith in God. But I think you will quickly understand that that is impossible as one part of a single discourse and that, if anything is done at all in that direction, it can only be one indication, out of many, of the ways that our minds may travel in their search for God. But, above all things, let us keep in mind that religious faith begins exactly where the argument leaves off; that all that philosophy could ever do would be to provide an intellectual introduction to religion. It could never supply religious faith itself. And let us also remember that there is this permanent ground of tension between religion and philosophy: that what are for philosophy the ultimate questions are for religion the primary assurances.

I do not suppose that any man has ever lived who began actually to practice any religion on intellectual grounds alone. And for ninety-nine people out of one hundred the importance of the intellectual statement is rather that it removes barriers to their spiritual activity than that it ever launches them upon it. But there are some problems (though I believe in fact that there is only one) which fall within the field of philosophy and genuinely hinder from worship those who would desire to offer it. That one is the problem of evil. The others I believe to be conundrums asked in a spirit partly of levity and partly of the search for an excuse that the claim made by the Gospel upon our allegiance may be avoided.

If any of you are supposing that you are definitely hindered from trusting God by purely intellectual doubts, I want to ask you how much you *want* to trust him. Because if you do not want to trust him or to find a God to trust, then no amount of argument will lead you to do it. And the desire must be kindled some other way than by argument. But if you do desire it, even if you desire it only because you have seen what it means in the lives of some other people, then you will be right to sift and test as rigorously as you can by the activity of your mind the case that is put forward for belief in God. And at least you will become aware whether your faith is something that you can present rationally or is something to which you are still holding (as, when all is said and done, some of the greatest saints have held to it) even though you can find no clear balance of reason in favor of it.

Nonetheless, I will in a very few strokes outline one of the ways in which, as it seems to me, we may with our minds approach the question—because to our minds it is a question—of the reality of God.

We are in a different position from the people of the ancient world. They had no doubt at all about the existence of divine beings, one or more. Their question was: What kind of beings are they?

With us, to some extent at least, the meaning of the word *God* is fixed. It means the power that controls the universe and exercises that control in righteousness. We have learned all that, no doubt, from the Bible mainly, though to some extent also from the old Greek philosophers; and if we had belonged to another religious tradition altogether than our own, we should have learned something like that from the sages of our own country and faith. But modern, thoughtful people are, roughly speaking, agreed what the word *God* means. Their question is not what the word means but whether there is a reality corresponding to the word.

Now there is no doubt whatever about the range of power exhibited in the operations of nature, and it is impossible for most of us at this time of day to doubt that this power is guided by perfect intelligence. We, by the exercise of our own intelligence, are able to penetrate the secrets of nature, and always discover an order more exquisite in the perfection of each detail, more immense in the scope of its range, than our minds can begin to compass. We cannot any longer hesitate in supposing that behind the world of nature there is at work a power, guided by principles such as those which appear also in our own minds. The two things correspond.

We go further; we notice that in this world of nature there are some creatures at least, namely ourselves, who are able in some small degree to understand that world, who can take it in and even master it; and, if so, then it would seem that these creatures, however small they may be in size, are exhibiting a principle which makes them superior to all this vastness of the world, so far as this vastness has not that power to understand. Of course, it always may still be true that the stars and the planets are animated creatures, only behaving with a degree of regularity far less interrupted than that which is to be observable in our own conduct. That might only mean that they are much wiser than we are. It is possible. But most of us do not think it. If it were true, then the stars, being vaster and having minds, might be something greater than we are; but if they are merely pieces of matter (whatever science may ultimately analyze matter into) moving about with a regularity over which they have no kind of control, and if they do not know that we are here or the principles of our behavior, and we do know that

they are there and the principles of their behavior, then there is in us something that is greater than the stars or the whole stellar universe. With this principle of mind, which emerges out of nature, you find coming to flower something which must have its counterpart in the principle or the power that is expressed in nature.

Take one step more. These minds which are capable of thinking out how to achieve their ends are also capable of making choice between the ends that they shall seek; as for example, between duty and pleasure; hence comes our consciousness of obligation. Where does that moral sense come from? Of course, you will hear it said by many that it comes from the history of the society in which we live. Yes, the whole of its content does, but not the power of moral judgment itself. It is quite true that the *things* which we call right and the *things* which we call wrong are for the most part settled for us by the history of the particular society in which we were brought up, and it varies from one part of the world to the other. But though in every part of the world there is found the distinction between right and wrong, and men classify differently under those two heads various sorts of conduct, there is the universal and pervasive fact concerning human nature that it is conscious of being under obligation; it is aware that there are things it ought to do. That also must have an origin somewhere.

The world of nature does, of course, give no reason for believing in the morality of God, but then how could it—seeing that nature is not a field or an arena of moral effort? In the only place where the evidence could appear it does appear. Something must have caused it unless, in regard to what gives life its chief significance, you are going to fall back abruptly on the irrational principle of chance. It must have come from somewhere.

The great hypothesis (intellectually it is a hypothesis) which religion makes in nearly all its forms is that the power upon which the world depends and which is guided by that perfect intelligence (after which our minds haltingly limp in their scientific research) is also the source of the moral aspiration in man and his sense of duty; in other words this hypothesis is that the supreme power is righteous.

I am not going to follow any other line of argument nor to amplify that line any further. There may be some of you to whom it is of a little use; it is too sketchy to be of much use to anybody, but it supplies a frame for what I wish to add. There may be others of you to whom it is of no use. To them I would only say: remember that it is only one of many ways of approach and that all the ways of approach lead us only to the threshold; for religious faith does not consist in supposing that there is a God; it consists in personal trust in God rising to personal fellowship with God.

If you are to reach that, you must do it by going to school not with the philosophers but with the saints. Some philosophers have been also saints, and those of whom that is most characteristic have always, on reaching the highest point, deserted the argument for some form of poetry or other expression of the mind which is appropriate to it not when it is analyzing and arguing but when it is contemplating and adoring. So Plato passes always at the crisis from argument to myth. So St. Thomas Aquinas, the most rigorous thinker among Christian theologians, turns back from his amazingly comprehensive and thorough review of the argument to the great hymn, *Lauda Sion Salvatorem*.

We are to go to school with the saints, especially with the saints who have left on record their experience of God in the Bible. The Bible is the record of what men, living in such fellowship with God as was possible, were enabled to understand of the works of God in the world. They always begin with what he is doing. The center of the Bible's interest is not anything that goes on in anybody's mind; it is what goes on upon the plane of history in actual fact. The Bible is first and foremost a history book. The prophets themselves are not people to whom God has revealed a number of general truths which can be expressed in theological propositions, but they are people whose minds are illuminated by their fellowship with God to understand what is happening in the world about them in the light that was shed upon that by their knowledge of God.

Their knowledge of God was much less than ours can be, because they had not received the fullness of revelation in Jesus Christ. Consequently, their reading of the events of history was in some respects defective because the light that was shed upon it through their knowledge of God was itself defective; they were ready from time to time to trace activities to him or ascribe to him motives of such a sort as we could not be content to write down quickly as divine.

Because Jesus Christ is the crown, he is also the criterion of all revelation; and as we read the Old Testament we ought always to be asking, "How far does our fuller knowledge of God enable us to supplement or, here and there, correct what is, in the Old Testament, put before us as manifestations of God?" Nonetheless, the New Testament presupposes the Old Testament. It starts from where the Old Testament stops and assumes its upshot in the minds of those to whom the fuller revelation is given.

Growth in the knowledge of God starts with what is the commonplace of all religions, at least so far as the word goes (and the corresponding word in other languages)—the "holiness" of God. This means at the early stage that God is so exalted as to be separated from man and his interests, living in the light that no man can ap-

proach unto; but it is not of necessity understood in a moral sense at all. It can mean only the sharp distinction that there is between the creature and the Creator, the finite and the infinite, the mortal and the immortal, with nothing moral about it.

The first great illumination to be found in the Old Testament is the interpretation of holiness as first and foremost righteousness. What exalts God most completely in our mind is not that he is so great or that he is so powerful, but that he is so good. Again, this righteousness is first understood in terms of justice, and this manifestation in terms of justice is never superseded. Let us remember always that our Lord's most searching precepts concerning the life of love are given in fulfilment or completion of the law and the prophets, and not in contradiction or supersession of them. "I came not to destroy the law or the prophets, but to fulfil (or complete) them." Those words occur near the beginning of the Sermon on the Mount when it may appear to some that he is not only rewriting the law (for that he did) but contradicting its earlier meaning. In spirit he is not doing this, but carrying it forward to its fulfilment. Love stands upon the secure basis of justice and reaches further forward. It does not undermine that foundation and declare that men can dispense with it.

God, then, the all-wise and all-powerful, is also the all-righteous, and has so revealed himself. This is the other great Biblical conviction: that God is active in the world and in history, not only as a pervading principle to which anything and everything may be referred but as personally living and at work, actually carrying out and effecting his purpose in the world, capable of taking particular and specific action and actually taking it. If you remove that idea from the Bible and try to interpret it all in a Hellenistic sense, you have destroyed its chief characteristic; for the great distinction between the tradition that comes to us from the Bible is just here: that for the ancient Greeks, as for the Indian philosophies, God is an eternally perfect Being, existing unchangeably, so unchangeably as to be incapable of particular action. To put it crudely: He does everything in general, but he does nothing in particular.

We are perfectly familiar with this view in a great amount of the best philosophical writing of our time; and against it, as I am persuaded, if we are Christians and heirs of the Biblical tradition, we must take an absolutely firm stand. Our religion rests upon the conviction that the righteous God is the living God and that he is active in his world in fulfilment of his purpose, doing at every moment that which most of all leads to the fulfilment of his purpose.

The world as a whole is regular on such a view, not because it cannot be something else, but because, in very nearly all circumstances, it is necessary to moral purpose that the physical frame-

work of life should be fixed. We can make no plans and form no purposes unless we can count upon the regularity of natural process; and if this is the condition of all moral purposes, then, of course, there will be no longer any moral difficulty in facing those calamities which from time to time come upon mankind through this regularity of nature. It would be very bad for us if God always intervened to prevent the ordinary laws of nature from so operating as to involve us in great suffering. That regularity is the basis on which we must stand. Take that away or make it insecure, and the moral life becomes impossible. Moreover, it is good for us to be subject to accident. It is good for us to know that each one of us may quite easily be killed by motor car or other engine of destruction. It is good for us to be under the constant reminder that "we have here no continuing city."

But while God in this way behaves regularly at nearly all times, this is not because he is bound so to do, but because it is conducive to his purpose so to do. And if that be true, then, where the occasion is sufficient, he can and will do something contrary to the ordinary course of nature. It will not be a more divine act than that which is regular, but it will reveal him more completely, because it will show the occasions which seem to him to call for some special response and will also indicate the kind of response which he is then prepared to make. And if the moral life of man is the highest product of nature hitherto, then the emergency which will most of all call out some special divine response will be the fact of human sin. And it is there that the Bible places its record of special divine action.

With such a view we should be able to go about the world letting every sight and sound speak to us concerning God. In some things we shall seem to find him immediately—in all that is beautiful, in all that is noble. In other events we shall seek him not so much in the isolated fact as in the process of which it is one episode, trying to trace out there the purpose by which he guides the world and all our lives. But everything in its way will speak of God, and God will become to us, as he has been to the great saints, something more intimately real than any of these sights or sounds themselves, because each of them can hold the attention only for a moment whereas every one of them will speak of God. And whether our mind be concentrated on him altogether, as it is in worship, or only resting upon him as its support in the background, as when we are performing the daily duties of life, yet still he is the intimate and closest reality of all—God, the holy and the righteous, interpreted to us in Jesus Christ as perfect love.

If God then is so real, and if in our minds and consciences we are able to come into some understanding of him, which always

means, with a spiritual being, some sympathy with him (that is what to understand a living person always means) then truly the highest goal that man can have before him, not only a man but mankind, is fellowship with God. But how are we to reach it?

If our minds were perfectly simple even though they were not very powerful, if they were not in any way distorted or corrupted, if our conscience were perfectly clear, if the light that is within us were always light, and not even a little darkness, then perhaps it might be possible to enter this fellowship with God mainly by seeking to do in the world what we suppose to be his will. But we are not like that. I shall be speaking later more about the fact of sin, quite universal, which prevents our merely giving ourselves to doing the kind of thing that looks to us right and supposing that this is all we have to undertake to achieve fellowship with God.

We need first of all more illumination in order that we may see his will; and that illumination must always take the form largely of purification, because what hinders our seeing it is not for the most part lack of intelligence, it is the actual distortion of our faculties which have become twisted through our trying to put ourselves in the center of the picture, instead of putting God there. We need conversion; and I want to urge upon you in these last few moments that before we come to doing the things which we believe God wants done, and as a condition of our doing what he really wants and doing it with any effectiveness, we must be giving ourselves to worship.

If God is real, and if man is made in that sense in his image, then fellowship with God is man's goal and destiny; it is by aiming at that that we shall become able to do in the world in our own day the things which are his purpose there. People of our race pride themselves on being practical, and so we are liable to say that conduct is the really important thing and that prayer is very valuable because it helps conduct. But if God is the most real thing in the world, that puts it wrong; and the right way to put it is that prayer is the most important thing in life and conduct tests it; because, of course, if you pray that God's name may be hallowed and you then blaspheme, it is quite obvious that your prayer was not very genuine; or if you pray that his Kingdom may come and then ignore his laws, it shows your prayer was not genuine; or if you pray that his will may be done, and take no opportunity of doing it, again it proves your prayer was not genuine. If our prayer is real, we shall go out from it into the world to bring its own fulfilment in every way that is open to us. Our praying is the bringing of our longing before God. If you have this longing, of course, you will do what you can to fulfil it.

We do not pray in order to persuade God to do what he was not going to do before. We do not try to change his mind; that would be an enterprise blasphemous in the attempt and calamitous in the accomplishment. We must always remember as the basic principle of prayer that our Heavenly Father knoweth what things we have need of before we ask him; but whether the blessing he wishes to give will actually bless us will often depend on whether we have recognized the source from which it must come. If, for example, you are struggling with a temptation, it may be very bad for you to get over it if you have not prayed about it, because the result will be to make you more forgetful of God than you were before; and forgetfulness of God is much worse than having any temptation; it is even much worse than yielding to any particular temptation. To withdraw your allegiance from God is the greatest sin you can commit, if God exists; consequently it will very likely be good for you that this temptation should be continued, even good for you that you should continue to yield to it, if that is the only way in which you can be brought at last to recognize that the power to control it and at last to cast it out must come from him. For it always does come from him, whether you recognize it or not.

Therefore, what we are aiming at in prayer is not changing God's mind but changing our own minds, putting ourselves into such true fellowship with God (which means obedience to him) that what is truly blessing in its own nature may be effectually a blessing to us. Every sincere prayer is granted in some form or other, very likely not in the form in which you want it. But, then, if our object is to put ourselves at God's disposal, what we want does not matter any more; it is only what he wants that matters. I would remind you, merely to clear away a common misunderstanding, that if you are praying for growth in moral or spiritual goodness, the answer is pretty certain to take the form of your having or seeing opportunities for practicing those virtues to which you had hitherto been blind, or in which you had been lacking—as in the case of the lady who prayed for patience only to have her prayer answered by being provided with an ill-tempered cook. We cannot have patience except in the exercise of it; and, therefore, to pray for patience is to ask in effect that your life may be for a little while rather specially irritating! That is not what most of us mean by it, but it is the only way prayer can be answered, and then the sincerity of our prayer appears in the effort that we make and the memory of God that we practice in facing the irritations of life.

Only this will always be true about prayer: the truly effective prayer, the prayer that makes a difference in practice in the world is the prayer that is offered by the man who does not primarily care about the difference that he makes, but primarily cares about the

glory of God; because whenever we are praying for the success of this or that enterprise, we are praying partly for the doing of our own will. If we are sincere Christians our will be our will only because we believe it also to be God's; and we have got to come to the stage of recognizing that God's will for us may be that we should try even though we fail. The fact that God wants you to attempt something is no ground whatever for supposing that he wants you to succeed at it. I may be going to carry out his purpose precisely through my failure, the way I bear it, and the lessons that men learn from it. You must of course, pray for God's blessing on your effort and that it may succeed, but always in the back of your mind there will be the desire that it may not succeed unless it truly promotes the purpose of God. What you want is to be a true instrument in his hands.

"I would be"—says the writer of the *Theologia Germanica*—"I would be to the eternal goodness what a man's right hand is to a man." We want only to be used by him and not in any sense to use him for our own purposes, even when we have tried to frame them in loyalty to him. Therefore, the real heart of prayer is not petition, either for ourselves or for other people; it is always adoration; and, believe me, the most effective thing that the church of Christ can do in the world, and the most effective thing that any individual Christian can do, is to lift up his heart in adoration to God. As we become forgetful of ourselves and entirely filled with his glory, the glory of his righteousness and love, we become transformed into his image, as St. Paul says, from glory to glory; and because we are more like him, we shall live more like him; because we live more like him, we shall do something that is far more truly his will than what we might have planned out for ourselves in an eager and perhaps impatient generosity. Adoration, the utter giving of the self to God that he might fill it, a total forgetfulness of self in the presence of God that God may be all and in all—that is the heart of worship.

It calls for all your faculties. It is the use of your mind to work out the revelation of himself that God has given. It is the opening of your imagination that it may be filled with pictures of his glory and of his love. It is the submission of your conscience that it may be quickened and enlightened by his perfect holiness. It is, because of all these, the subjugation of your will, that he may take you and use you. And you become glad to be used even though you cannot see the purpose for which he is doing it. Sometimes he lets us know but often not. What we should be sure of is that if we truly open our hearts and submit our wills to him, he is working his purpose through us whether or not we ever come to know it.

Almighty and eternal God, so draw our hearts to thee, so guide our minds, so fill our imaginations, so control our wills, that we may be wholly thine, utterly dedicated unto thee; and then use us, we pray thee, as thou wilt, but always to thy glory and the welfare of thy people, through our Lord and Saviour, Jesus Christ. Now unto the King, eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.

THE REVELATION OF GOD IN JESUS CHRIST

ARCHBISHOP WILLIAM TEMPLE

We spoke yesterday of some of the grounds on which our minds are led to belief or faith in God and from there we passed to consider the testimony of some of those who, living by that faith, have entered into an ever-deepening fellowship with God and received from him a perpetually richer understanding of his purpose and a perpetually brighter illumination by which to read the history in which men are set and which they take their share in making.

We found them starting with the thought of the divine holiness but quickly beginning to interpret this as moral righteousness, chiefly understood as justice but, already before Christ came, beginning to be understood as love.

Our Lord came to people who had inherited the Old Testament. He assumes what we may call the upshot of the whole Old Testament's development. Let us remember that the disciples of our Lord were people to whom the religion of Israel was a living and growing tradition. Our Lord had some hard things to say of that tradition where it departed from the authentic word of God, but he recognized its existence and its influence in their lives. It was a living thing, being perpetually worked out in relation to the problems of their own lives in their own time. And, consequently, it must necessarily have come about that there would be different parts of the Old Testament which had for them a vital spiritual power which they would not have found in other parts.

They would probably not have distinguished these in their minds any more than the devout and simple Bible reader stops to reflect upon what is implied in the fact that his copy of the "Gospel of St. John" is marked by perpetual reading while there are few marks to show of a frequent return to "Leviticus." There has, in fact, never been a devout person who in practice put the whole Bible upon one level or treated it as having equal spiritual authority. That is a dogma which has been erected on a purely theoretical basis with the very minimum of empirical foundation.

It has taken the efforts of critical scholarship, for which we ought all to be profoundly grateful, to restore to us the same attitude to the Old Testament which was natural and inevitable to the people among whom our Lord came; for this has enabled us freely and without embarrassment to distinguish between the spiritual levels that are represented in it and to notice the development in spiritual insight and understanding which, no doubt with some ebb and flow such as is characteristic of all human movements, is none the less quite dis-

cernible so soon as we are able to follow the course of the Old Testament in the order in which it was actually composed.

What modern study has done for us is not to remove the Old Testament from the position which it held for the first disciples, but, on the contrary, to restore to us, for whom it was not in the same sense a living tradition, that sympathetic attitude toward it which was natural at that time.

And if we want to know the upshot of the Old Testament, we shall not look for specially striking texts wherever they may happen to appear, but we shall watch the trend of the progressive understanding of God which the modern study of the Bible has in an altogether fresh way enabled us to trace out.

For the Old Testament prophets, God is righteous indeed, but first as King and Judge and (though the word is used and in the later writings with increasing frequency) not so prominently as Father. In our Lord the righteousness of God is finally interpreted as Love, and the conception of God as Father takes priority over the conception of him as Sovereign and Judge. These are not eliminated. He is still the King of the world. His law still prevails over all things that happen. Not one sparrow falls to the ground apart from him. And if this law is broken it will vindicate itself in the judgment that ensues. God is King and Judge, but these are not the first thoughts of him. If we make them the first thoughts, we shall misunderstand the whole of man's relationship to him. First and foremost he is our Father and we his children.

Has it ever occurred to you to notice that there are certain of our Lord's parables which derive their point from the fact that the parallel does not work? For example, he urges us to be persevering in prayer by the analogy of a man who is disturbed in the middle of the night and ultimately does what his friend wants because he sees no chance of otherwise getting another wink of sleep. Is God like that? Or again, the same lesson is enforced by the analogy of a judge who grants a widow's petition because he is tired to death of seeing her in front of him. Is God like that? Of course not.

And there is one instance to which I am convinced the same principle applies, though I do not think it has commonly been so interpreted. St. Peter, as you remember, once asked our Lord what they were going to get for the sacrifice that they had made in order to follow him. And he says that everybody who has made a sacrifice for his sake is in fact abundantly rewarded even in this life and will receive in the world to come life everlasting. But he goes on to tell the parable of those laborers who were waiting in the market place to be hired. Some were hired early and worked all day; and some were hired when the day was getting cool and there was only one hour left of working time. Then the employer calls them up and pays

them off in the reverse order as though to quicken in the men who had worked all day an expectation which he was not going to satisfy. When they very naturally grumbled, his answer is, "Is it not lawful for me to do what I will with mine own?" We, most of us, wish to cry out, "Yes, lawful enough but not reasonable."

Surely what our Lord is saying in answer to that inquiry of St. Peter's "What shall we have therefore?" is that if that is what you are interested in, you are going to be disappointed with what you get. If you will think of God as a taskmaster who sets you work to be done, and rewards you, and what you are interested in is only the reward, you will be dissatisfied with the reward, because what is offered is something which in that frame of mind you cannot appreciate.

But God is not a taskmaster or employer; he is our Father. Did you ever hear of an elder son in a family who made it a matter of grievance that his younger brother received as much of his father's love as he himself did though he had been a loyal son for more years? We should not regard his loyalty as worth much if he were capable of making such a complaint. In the family where the chief happiness is the love that unites the members together, no one stops to ask whether someone has earned a little more or not. All these considerations sink out of sight.

Our Lord is saying in that parable—in answer to St. Peter's question, "What shall we have therefore?"—"You will have plenty; but if you are chiefly interested in what you will have, you won't like it much, because what God is offering you is not the kind of thing that can give satisfaction to a selfish heart. What he is offering is just his own love and the fellowship with him in which that love may be enjoyed."

To one whose heart is open to love, that is the greatest joy in the world. If we think of some friend to whom we are especially attached we do not immediately think of what kind of presents he is likely to give us, but we are glad when we can be with him and we are glad when we can give him pleasure. That is what loving is. That is what loving God is no less than loving men, that we should be glad to be with him and glad when we can please him. But it has no consideration of what we are going to get out of it.

This teaching of the divine Fatherhood does contain a very strong element of judgment because it condemns what is always our natural attitude toward God. We all begin by thinking of him as a source of supply of good things. And he is. That is what makes it so difficult to escape from this thought of him. But if we think of him chiefly as a supply of good things, we shall never win through to the best of the things that he supplies, which is just the enjoyment of fellowship with himself. Our Lord takes in fullest earnest his teaching con-

cerning the Fatherhood of God and our membership in his family as his children.

In doing this our Lord finds himself, so to speak, rewriting the old law. If you are thinking first of his teaching, it is there, I think, that you have the chief evidence of his divine status, for he admits the divine origin of the law and then rewrites it. That is a divine function. No one else may do it except God. In the Sermon on the Mount there is the full doctrine of the deity of Jesus. No one except God has the right to say, "It was said (said by God) to them of old time; but I say unto you."

In the new revelation that he gives here, we find precisely the exaltation of divine love above that stage of justice which consists in the apportionment of rewards and punishments. We are to love our enemies in order that we may be children of the Father who is in Heaven, who is indiscriminating in his love, making his sun to rise on the evil and the good and sending the rain on the just and the unjust. We are to be perfect in the way that our Heavenly Father is perfect.

And so the teaching in which our Lord carries to its fulfilment the revelations in the Old Testament implicitly contains the claim that he is himself the God of whom he speaks.

Now turn for a moment to his works. What is his attitude toward the miracles as recorded in the gospels? First, that he will not rely upon them as the evidence which is to bring men to believe in him; and we are acting in direct contradiction of his whole method if we use those miracles as direct evidence of his divine claim. He nearly always tells those upon whom he has wrought the miracles that they are to keep quiet about it. He does not want the sort of excitement that they are liable to create. It is not fundamentally a spiritual interest; it is the interest in a wonder-worker, and we know how perpetually the church is liable to fall under the spell of a wonder-worker.

In the church of Corinth the people were disposed to exalt particularly the gift of tongues; that is to say, a speaking in enthusiastic but unintelligible gibberish of which the emotional force carried some significance across to those who heard, a natural product in a moment of quite intense excitement and that, too, a group-excitement. The reason why people thought this especially was a fruit of the Spirit was that it was so very odd. It was unusual for a respectable citizen of Corinth to jabber. No doubt it was. And St. Paul rejoiced in its evidence that the new message had really caught hold of them and thrilled them. It is good so far; but it isn't as good as prophesying, that is, expounding the mind of God. Why not? Because it is not of so much use. That is the real test of spirituality, whether what is done is of service.

This carries him forward to the great outbreak with which he interrupts this discussion of spiritual gifts: "Though I speak with the tongues of men and of angels, and have not charity," I might as well be worshipping Dionysos as Christ. For that is what the tinkling cymbals and the sounding brass are; they are the instruments of worship of Dionysos on the hills around Corinth in his nightly revels. If when you come out from your worship there is no more love in your heart than there was when you began, then either your worship was a humbug or else it was not directed to the true God. If it is an opening of your heart to the God of love, then there will be more love in your heart as you go out into the world.

So it was with our Lord. He did not want the excitement that arose because many of his works were of such a sort as people had not seen before. "We never saw it on this fashion," they said. What does it matter, whether they had or not? And so all the city was excited because of the great multitude of cures that he had wrought. But he doesn't go out to meet that and take advantage of this priceless opportunity of publicity. He rises a great while before dawn and is away by himself in prayer. When Simon Peter finds him and wants to take him back to all these excited and interested people, he says, "No, let us go away to the villages."

Well, then, that makes it all the more interesting that he should have wrought so many of these miracles. If they tend to be rather a hindrance than otherwise to his spiritual task, why does he do it? Why?—because he is incarnate love, possessed of power to meet men's needs. He cannot stand face to face with those needs and refuse to exert that power without denying the love which is his own nature. He heals not to draw attention to himself, but because he must.

But then see how it is that he does use these miracles as evidence; only once, but once he does, when John the Baptist, waiting in his prison, began to wonder. It was exactly the works of Christ that had disturbed him. He had recognized Jesus once: "Behold the Lamb of God that beareth away the sin of the world." So, at least, in the Fourth Gospel, it is recorded that he spoke; and I see no reason to doubt it. But now our Lord has been at work for some while, and there is no falling down of strongholds, no transformation of the face of society. None of the things are happening which ought to accompany the appearance of the Messiah in the world; and so "When he heard the works of the Christ," when he heard what he was actually doing, he sends to ask that question, "Art thou he that should come, the Christ, or must we still wait?"

The answer is, tell John again those same things: that the deaf hear, the blind see, the lame walk, the lepers are cleansed, and the dead are raised up. These are the things that had bewildered him,

because they are so inadequate to the task of the Messiah. Then there is something added: "And poor people have the good news brought to them; and blessed is he who is not scandalized at me." (It is a thousand pities not to translate literally the Greek word; it is exactly "scandalized.")

When the messengers are gone he turns to the people round about him and says that John the Baptist is the greatest of all the prophets. "Among them that are born of women there has not arisen a greater than John the Baptist; but he that is but little in the kingdom of God is greater than he."

Now, what is the character of those works to which he has referred John the Baptist? It is that in them power is subordinate to love. Here is the power, and it is always used for one purpose only, and no other: that one purpose is the purpose of love. You are very near a definition of the kingdom of God when you come to the expression, "power subordinate to love." If we think what it would mean over the space of the world, it is a great part at least of what we mean by the coming of the kingdom of God.

That kingdom, then, is here at work in these acts of love and mercy, if only John can see it. He had been looking for a manifestation of power of the other kind, the power that overthrows the adversary, and treads down opposition. That is not power subordinate to love; that is power exerting itself and exulting in its own exercise. The power that expresses love is likely to be slower in its operation. And in these works, all of them thus manifestations of love, we see that God whom Jesus reveals breaking, as it were, through the limitations of his human nature.

Incidentally, do bear in mind that the only Jesus for whom there is any historical evidence at all is a supernatural and miraculous figure. If we start with the conviction that miracles never happen, we may play about with the evidence in order to pick out those parts of it which do not conflict with this presupposition, and we may be encouraged in that by the reflection that miraculous stories have grown up around the origin of other religions besides our own. But do not suppose that in that process you are merely letting yourself be guided by the historical evidence. There is no historical evidence for any other Jesus than one supernatural and miraculous.

And to that I think you will find that the great bulk of modern scholarship is now returning. It has upon the scholars two effects. Some of them say: "If that be so, then probably those were right, after all, who said that Jesus himself is a mythical figure altogether." Others say: "This is what the church has always believed. This is what gives an adequate basis and background for our experience in the life of the church; and, therefore, we welcome this reassertion of

the Greek scholars that the only figure for whom there is a historical evidence is a figure greater than all measures of ordinary humanity."

But, after all, the revelation that our Lord gives does not come chiefly through his teaching or his miracles, but through himself. "We beheld his glory, glory as of an only begotten son from a father"—a glory that seemed to stream through him from a source beyond him—"full of grace and truth." The contrast is again with John the Baptist, who had been mentioned a few verses earlier in that first chapter of St. John: "There was a man sent from God whose name was John"—full enough of truth, but there really was not much grace about him. Here is One equally full of truth, and more so, and also full of grace or graciousness. But this glory seems not to have its origin within the figure that moves about among men, but to stream through him, from a source beyond him, from the Father whom he reveals.

Now because of this, because the revelation is in a living person, even more than in his own words and acts, the mode of its transmission is through the personal effect which he produces upon his disciples, and they upon their disciples, and so all down the history of the church. He founded no society with definite rules and constitution, and he wrote no book—doubtless because if he had done these things the best devised composition in either field would fall out of date when circumstances altered, but also because those who accepted his authority would find there a real fetter upon the freedom of their spiritual life.

And our task is not to scan his words for precise direction, but to remember that what we have is always the Gospel according to this man, and the Gospel according to that man—it may be Matthew, it may be Mark, it may be Luke, it may be John—and to enter into sympathy with the disciple through whose eyes we are looking at the Master that there may come to us the same direct personal impact which he made upon them. It is personal and spiritual all through; and even the Gospel stories are not to be treated as something sacred, as a final authority, but as the means whereby we can come in touch with the living Christ who is the same yesterday, to-day, and forever. This communion of a Christian with his Lord is not in the least like a spiritualistic communication from a dead person. We are in living, personal fellowship with Jesus Christ. If he were merely a human individual who lived and died long ago, this would be impossible. If he is Eternal God in whom we live and move and have our being, it is perfectly intelligible. But it is fellowship with a Person, not mere acceptance of a record.

If you like to put this in what you might call an extreme form, it is the uncertainty about every *detail* of the Gospel record which finally secures its purely spiritual authority. Its general outline and its

main facts—such as the crucifixion—are assured. But if there were one detailed thing of which we could be absolutely sure and say there can be no doubt whatever that he did this or said that, no doubt of any kind, that would immediately be a binding fact, a hard nugget, so to speak, of imposed conviction which we should have to accept even though our spirits made no response to it; but the whole way through, the transmission is through the living fellowship of the disciples, through that church “within you” which the Gospels drew up as the records of its own origin; and it is in the fellowship of the saints, both of our own and of previous generations, that we come in touch with the living Christ and go back to the picture which was then drawn, not asking how can we be sure that just this or that happened, but asking how we may be as responsive to that eternal Word of God which was speaking then as were Peter, James and John, and the rest, not only in the days when their knowledge of him was as St. Paul calls it, fleshly, but when, after the coming of the Holy Spirit, they knew him as the very breath of their own lives.

What we see in him, as I must trace out more fully later, is a love not only paternal and fatherly, as we commonly use these words, but utterly self-forgetful, a kind of love which hardly has in it anything comparable to any other human relationship. It can be very stern, because it knows that our selfishness and, above all, our self-contentment is infinitely bad for us; and it will be stern and relentless in the measures that it may adopt to crush that self-contentment, so that, on the very threshold of the passion which most of all reveals his love, he speaks of himself as “the stone which the builders rejected, and is become the head of the corner,” and goes on to say: “Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will scatter him as dust.”

That is a terrible judgment against all in us which is selfish and self-contented. “Perfect love casteth out fear.” Yes, but my love isn’t perfect, and I don’t suppose yours is, and we need the fear of the Lord as well as his love to purge us that we may be capable of a fuller love. But this sternness is in no sense for self-gratification in God; it is not that he may have the satisfaction of visiting wrath upon those who have offended him; it is for their sake; he must appeal to their lower nature, if that is all the nature that can respond; he must draw them out somehow from their habit of self-seeking.

And that is never the end; that is always only preparatory. The end is the unveiling of that heart of God which is broken for the selfishness of men; and it is by that revelation that he establishes his authority over the spirits and the wills of men in every age and in every climate—not by power, nor by justice, but by love which is ready to suffer and is, therefore, triumphant and regnant.

How do we in practice acknowledge Jesus Christ as the revelation of God? Partly, of course, by thinking what we suppose must be his will for the world in which we live and by setting ourselves to try to do that; but we shall be rather superficial in our estimate of what his will may be if in practice we are only thinking out what we ourselves suppose might be good, because our vision is very blurred and our understanding very superficial.

The central place of our acknowledgment of our Lord's deity must be in our prayers, and that not by saying things about it, but by acting on it in prayer. Therefore, I want to say a very simple thing: never in your prayers begin to ask for anything nor in any way address God himself until you have remembered Jesus Christ. You cannot see God but you can remember Jesus Christ who is "the image of the invisible God, the effulgence of his glory, the express image of his person." There you see God. In your prayers, act on his words, "He that hath seen me, hath seen the Father." Only pray to God as you have come to understand him in Christ. It is worth saying this, I think, because I find many people who are regular in their prayers and earnest in their discipleship who yet habitually address God primarily as a Sovereign; and those whose imaginations easily form pictures, clear or otherwise, form one, perhaps modeled upon Daniel's vision of the Ancient of Days, of a King enthroned and full of sovereign dignity. It is true as far as it goes but it does not go all the way. The throne of God for this world is, after all, the cross, and it must be to Jesus that our minds are turned when we want to speak to God.

One thing more I would say. You are here because you are thinking how you may dedicate your lives in his service, facing the primary challenge of the call to preach the Gospel to all nations. There is a condition in your own life to be fulfilled before you can do any work for him. May I put it before you by reading our Lord's commission to St. Peter, trying to bring out by a paraphrase the change in language which is not represented in our translations.

Jesus saith to Simon Peter, "Simon, son of John, lovest thou me more than these?" (At one time, Peter had said he did—"Though all men should deny thee, yet will I not deny thee." But he will not make that claim now. He will not even use the word that the Lord used, "Lovest thou me?") He saith, "Yea, Lord, thou knowest that I am thy friend." He saith, "Feed my lambs." He saith a second time, "Simon, son of John, lovest thou me?" Peter saith unto him, "Yea, Lord, thou knowest I am thy friend." He saith unto him, "Tend my sheep." He saith unto him a third time, "Simon, son of John, art thou my friend?" (Is even that true?) Peter was grieved because he said to him the third time, "Art thou my friend?" "Lord, thou knowest all things. Thou knowest I am thy friend." Jesus saith unto him, "Feed my sheep."

If you want to work for Jesus, he asks the question, "Lovest thou me?" The word that he uses is that word which was drawn out from obscurity in the Greek language where it had gathered no false associations in order that it might stand for the new kind of love which men had seen first in him, utterly self-forgetting love. There is no one of us here who, if he is honest, and knows what that word means, will answer, "Yes, Lord, I love thee." But we must be able to say, "I am thy friend." That will be enough. He will ask us in order that we may be sure that we do stand on his side, that we mean to give him our loyalty, and that our failures when they come, as of course they will, shall be failures of weakness and not the failures of traitors.

"Lovest thou me?" "Art thou my friend?" Lord, help us to answer that at least we are thy friends.

Almighty God, whom truly to know is everlasting life, grant us so perfectly to know thy son Jesus Christ to be the Way, the Truth, and the Life that following in the steps of thy holy apostles we may steadfastly walk in the way that leads to eternal life through the same, thy Son, Jesus Christ, our Lord.

Now unto him that is able to guard you from stumbling and to set you before the presence of his glory, without blemish, in exceeding joy, to the only God, our Saviour, through Jesus Christ our Lord be majesty, glory, dominion and power, before all time, and now, and forever more. Amen.

THE CROSS OF CHRIST AND THE NEED OF THE WORLD

ARCHBISHOP WILLIAM TEMPLE

We have thought how men, having begun to interpret the holiness of God as righteousness, were led to understand that righteousness is complete only in love; and this great achievement of the Gospel is characteristic of it from start to finish.

That Cross of which we are now to think so that we may understand more fully, if we may, its bearing upon the world and upon ourselves was not something which had no preparation for it in the life which ended there. The shadow of the Cross falls over Bethlehem, and the world which crucified Christ was that world which could find no room for him when he came. Both his teaching and his life are culminated in his death. To that everything has been working up.

Men had expected that, when the Messiah came, he would inaugurate the universal "good time," which in our day we should call a social millenium. The figure with which they expressed it was the Messianic Banquet. Our Lord rejected that in the wilderness.

They expected that he would be a King ruling from the throne of David, extending both the faith and the righteousness of Jehovah throughout the world by the power of his kingly authority. That also our Lord rejected in the wilderness.

They expected that he would be quite obviously clothed with divine authority. It had never occurred to any of them that the Messiah should be in the world and men not know it. He would give such evidence of the power with which he was endowed that nobody could have any hesitation in accepting him. That also our Lord rejected in the wilderness.

When he came from the temptations of the forty days, he had rejected every conception which was then in the world about how the Messiah was to do his work. We shall consider in a moment why they deserved rejection, if the work itself was to be done. That work was the inauguration of the kingdom of God. That was the one thing upon which all Jewish people of his time would have been agreed. The Messiah will inaugurate the kingdom of God. That is what he will do. How will he do it?

He goes about among men living the life of perfect love and holiness. Then when he has been recognized, having asked his disciples who they suppose he is and St. Peter with his inspired insight has replied, "Thou art the Christ, the Messiah," he begins to disclose his

secret. There is something which according to our record he never said till then and from then on was saying constantly; and he began to say it that very moment: "The Son of Man must suffer." (The Son of Man is the title of the Messiah in his glory, as we see it in the vision of Daniel and as we find it throughout such writings as the *Book of Enoch*.) The glorious thing that he will do is to suffer. As he begins to give this new teaching, so he begins the acts which give effect to it. From that moment he starts upon the journey to Jerusalem—no moving backward and forward now, but a straight and steady course to the Holy City.

On the way, and near the beginning of the journey, he entered into that intimate fellowship with his Father which effected the transfiguration of his earthly body before the eyes of his most intimate friends. There appeared Moses and Elijah, the two heads of the old dispensation of the law and of the prophets. And what are they talking about? They are talking about the "exodus" which he will accomplish at Jerusalem. Our version is "decease"; but that is only half of it. The word "exodus" means death, but it also means deliverance; and the thing that he will accomplish at Jerusalem is both, death for him and deliverance for the world.

He comes near Jerusalem, and forces the issue by the Triumphal Entry. He deliberately fulfils Zechariah's prophecy. There can be no doubt after that first Palm Sunday as to what he is claiming to be, and he exercises in the Temple courts an authority which is sheer usurpation unless he is the Messiah. In the eyes of ecclesiastical authority, he is a layman from the provinces. He has challenged their authority; he has made his claim; they must accept or reject. He has forced the issue, and of course he knows which turn it will take. When the High Priest puts to him the definite question, which in the Triumphal Entry he had already answered, "Art thou the Christ, the son of the Blessed?" he answers in the astounding words, "I am"; and then, both in St. Matthew's and in St. Luke's version, and with different words to show that it is not merely the copying of a single tradition, "From henceforth" (not hereafter, as our translations say) "there shall be the Son of Man seated on the right hand of Power." Daniel's prophecy is there fulfilled. This is the glorious thing that he will do. This is the way the Kingdom shall be established. The fulness of the power of the Kingdom is in the world from that moment, because in that moment love has come to its own complete and final expression in the uttermost sacrifice.

He has prepared the disciples a little bit to understand it. In that scene where the two sons of Zebedee asked to sit at his right hand and his left in his glory, his answer is, "Can you share my sacrifice?" and he doesn't mean only, "Can you pay the cost?" They will under-

stand later that the sacrifice he invites them to share is itself the glory in which they had asked for the highest place.

All Christian experience confirms this. He "reigns from the tree"; the power of Christ over the world does not depend upon his miracles; it does not depend upon his resurrection (though apart from that it could not have been exerted) but it depends upon and finds itself centered in the Cross. "I, if I be lifted up from the earth," he said, "will draw all men unto me." It is never by his power that he does this, except by the power of his love.

But then that Cross becomes the throne of judgment. St. Paul sees it as if it were planted upon a rock in the middle of a great stream that flows to the foot of it and there divides and goes past on this side and on that; the stream of mankind comes to that point and is there divided. "We preach a Messiah on a Cross, to Jews a scandal, and to Gentiles an absurdity, but to the very people who are called, whether Jews or Greeks, a Messiah, who is God's power and God's wisdom"—his power because from there he has put his authority not only over the conduct of men but over their hearts and their desires; his wisdom because that was the only way in which this authority over the inner springs of life could be established. It was here that the methods of Jewish expectation, which Christ rejected in the wilderness, were bound to fail. They might control conduct, by inducements or by penalties; they could not control the springs of affection or desire.

Now, consider the world we know. What is the matter with it, and what might be the cure of its disease? It is a world which shows much kindness and generosity; it even shows some heroism. But it also shows a vast accumulation of conflict and the bitterness that conflict brings. It is not the suffering that matters so much. When we are thinking of the Cross of Christ, we cannot any longer suppose that suffering is the ultimate evil. The bitterness of one man against another is the ultimate evil—what spoils love, what poisons it with malice and sometimes even converts it into hate. This is the real evil of the world; we cannot pretend to know the whole story of how it comes about, but we can see some of it, because we see it happening in ourselves and see the way it grows in any society round about us. It starts from the fact that we, everyone of us, begin by putting ourselves into the middle of the picture and try to draw the picture around ourselves. We know with our minds that we are not the center, but we go on feeling as if we were. This does not come to an end as we advance in spiritual things; it merely changes its form; and at the end of the path of progress there is a devil waiting for us, of whom saints speak as being more formidable than any they had met sooner; only we, most of us at any rate, have not gone far enough to see him even in the distance. His name is spiritual pride.

You have to be either very stupid or very good to suffer even the temptation to spiritual pride. It does not mean simply thinking that you are a good sort of person. That is elementary and quite damnable self-contentment, and we, nearly all of us, have plenty of it and it is compatible with the moderate goodness and moderate intelligence which are ours. I suppose a very stupid person might feel spiritual pride early in his advance, but not easily. What is the nature of the thing? It is that we become proud of our humility, proud that we have gone that length in removing ourselves from the center of the picture. It is our chief satisfaction that we are no longer self-satisfied!

I have no doubt that the writer of the hymn, which we so often sing, was perfectly simple and sincere when he wrote the words, "Nothing in my hands I bring, simply to thy Cross I cling"; and if you can mean that simply and directly, you are in a happy state. But I expect most of us have known people who go about, so to speak, carrying a great placard with those words written on it, and who positively make it a kind of advertisement of spiritual well-being that they are impoverished. A great preacher in England once said of the English people that their besetting sin was the pharisaism of the Publican; they do not thank God that they are not as other men are; they thank God that they *are* as other men are—which is much worse.

What are we to do about it? We all begin in this self-centered way, and both groups of instincts in our nature tend to make the matter worse. First of all our self-assertive instincts become defensive against the self-assertion of other people, and every one of us, as we grow up, feels in greater or less degree that in this hard world a man must fend for himself or he will go to the wall. Along with that is the other set of instincts, the gregarious instincts, which do just the same, leading us by imitation to copy the self-centeredness of our neighbors. And so the great fabric of evil gets piled up higher and higher and more and more closely knit together, and it is quite impossible for the individual by himself to break out of it. It is not only very difficult; it is quite impossible, and the reason why it is impossible is that the very capacity by which we might do it is the center of the trouble. Do let us have done with that shallow nonsense which tells us that the sin of man consists in a survival of his animal instincts not quite completely subdued under a spirit and a reason that are still in process of development. It is the spirit and the reason that are corrupt. The sin is in the center of the organ of aspiration. "Our righteousnesses," as the prophet said, "are filthy rags."

St. Augustine, with his marvelous psychological insight (I suppose that we know a little more *about* psychology in some respects today than he did, but nobody ever got nearer the heart of it) con-

sidered the question why it was if he wanted to move his hand it moved, while if he wanted to move his will, it did not move. When I want to move my hand, it moves. I don't have to stop and think, "How shall I move it?" It happens. But if I find myself to be a selfish kind of person and want to be unselfish, it doesn't happen.

Therefore, something has got to take hold of us from outside. As St. Augustine said, the source of the trouble is that when I want to be good, either I already am good, and then, of course, there is no change to be made; or else I am not good, which means that my will is not good and my wish to be good is half-hearted. If you wholeheartedly want it, the thing has happened already. If you are in the state of needing to want it, it shows that you haven't a whole-hearted desire to bring to bear upon it. The corruption is in the organ of aspiration. You can't cure yourself because your medicine has been poisoned. That is the trouble. That is the thing which all the great saints have known and told us; you cannot make progress by yourself.

Now, what kind of thing is there which so far as we know does really draw man out from his self-centeredness? Our reason tells us that we should, each of us, count for one and not for more than one; and most of us would agree to that as a general proposition, and then get very much annoyed when our convenience is not preferred to other people's. Our conscience tells us to act accordingly, and we find that we cannot in practice act accordingly. These are pointers, showing us the way we want to go. They are not the source of power to go that way. They are powerless until love is quickened in our hearts.

Of course, in our ordinary dealings with one another, there is a small circle of people between whom and ourselves mutual love does spring up. Some people have a gift for sympathy, and some have not that special gift. But he is a most unhappy man who has not some people in whose company he does naturally escape from this self-centeredness and does really think of them before himself; in their company he naturally "puts himself in the second place." It happens because love is at work, and it cannot happen fully except where love is at work.

But where love does not spring up spontaneously—and this is all our problem—what can call it forth? Once more we know quite well that the thing which really does shake us from the center of ourselves is the discovery that there is someone so loving us as to suffer for us, to whom we have been giving little thought. That does shame us and draw us away from self-centeredness.

That has happened to most of us in human relationships; but if we are to be altogether delivered from self-centeredness, we must be led not only to love the few people whom we have found loving

us (so that, after all, though it is no longer myself that is central, it is still *my* circle, *my* friends, *my* family, *my* country, *my* something or other) but also to love those who do not love us. Then what becomes necessary is that One who is the center for all the world and all mankind, whose love shuts out nothing at all (so that when I understand it I must also know that it goes to all others as truly as to me) should have suffered for me because of that love; then as the heart is drawn out towards him, it is no longer towards *my* God, but towards God whose I am. He does not belong to me, but I and all others belong to him; and in so far as love really touches our hearts, we are delivered from self-centeredness and "translated" (to use St. Paul's word) into that kingdom of the Son of God where love is the principle that binds all together. What is needed is the sacrifice of God. That is the Cross. That is what it has meant down all the ages to those who have found there the power that changes life.

And it was the only way that he could show his love to the selfish. To those who readily answered, he could show it, no doubt always by giving, but not by painful giving. The very essence of love is sacrifice, if by sacrifice you mean doing and being ready to suffer what apart from the love you would not have done or suffered; but whether or not the readiness to suffer is turned into actual suffering depends upon whether or not those whom you love return that love. Sacrifice in the sense of self-giving is the essence of love and is the very joy of heaven. But that joy is only perfect when the love is returned; and until it is returned, the self-giving must be painful.

And so God gave himself in the Person of his only begotten Son; he gave us at one moment in time the picture of his eternal and unchanging love; and it was something more than that, for there is a danger here. The danger is lest it may seem that when God forgives he also makes light of the offense. That is the charge brought against Christianity by followers of some other religions—Hinduism, for example. "Your doctrine of forgiveness," Hindus say, "is unrighteous; in pushing forward the divine righteousness to its climax in love, you have really contradicted it and made it unrighteous; the justice has gone out of it." And they claim that their doctrine of karma is more just because it secures to every soul that it shall receive the precise equivalent of its moral character. It is this danger of lowering moral standards by forgiveness that St. Paul has in mind in the great passage where he says that, in the Cross, God shows not only his love, of which St. Paul does not speak in that passage, but his righteousness: "Whom God set forth as a mercy seat, through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season, that he might himself be righteous and the justifier of him that hath faith in Jesus." The

word usually translated "propitiation" is also used in the Greek version of the Old Testament for the mercy-seat; and I think that is the meaning here. The Cross is the place where God's holiness meets man's sin in mercy.

But it is not in mercy only; it is also in justice, for by disclosing the pain which our selfishness brings to him, he has made it impossible for us to say, "God did not mind." The danger about forgiveness is that it may lead us to suppose that God makes light of sin. No, he does not make light of it. If you ask how God loved the world, the answer is not to be found in saying, "By merely overlooking the offenses of men and welcoming them to him in spite of their unfitness." How did God love the world? The church points to the Cross and answers, "*So God loved the world.*"

Outwardly that Cross was defeat, the most complete and final ever known. The disciples had forsaken him and fled. There was only one man, a convert, so to speak, of a moment ago, who believed on him; and he was dying at the same time—a thief. And that, as far as the world could see, was the end. Outwardly it was defeat.

Inwardly it was victory all the while; for if we ask what would really have been defeat for Christ, the answer is not that he should die with his disciples far away, but that his own love should fail, that he should curse his God and show malice to his torturers. But he shows love to his torturers and dies with the word of perfect faith upon his lips.

Inwardly, in the spirit, the Cross is already victory; love has been completely and perfectly triumphant. What the resurrection does is not to convert a defeat into a victory, but to throw the light of divine glory upon the victory that was already won and to make it available for all mankind.

So let us think, then, of that Cross: first, as the manifestation of the love of God, the love which had inspired the whole life of Christ from the manger-cradle onward; next, as the manifestation of the righteousness of God which enables him to show his love without appearing to be only an amiably indulgent Father; but lastly and supremely as the victory achieved in Christ and by the power of its righteousness and love repeating itself forever in the hearts of men, so far as they will open themselves to its influence and desire that Christ should reign in their lives.

Let us as we close ask two things: "What were the sins that historically caused the crucifixion?" And, secondly, "If the Cross is the power which may transform our lives, how are we to be sure that that power takes effect upon us?"

We have allowed a habit of mind to grow up so that when the word sin is mentioned most people think about the flesh. The adulterers and the harlots had no quarrel with Christ. He did not con-

done their sin. When the woman who had been taken in adultery was brought unto him, he recognized that she was guilty. He did not only say, "Neither do I condemn thee"; he also said, "Go and sin no more." But we should be very much surprised to find that anyone of her sort was among those who brought him to the Cross.

What did actually bring him there? First, nationalist ambition—the refusal of Israel to accept the position which was manifestly marked out as its place in God's ordering of the world and which gave to it the supreme dignity of being the witness to his truth before all nations, the "light to lighten the Gentiles." It was largely this nationalist ambition which led them to refuse such a Messiah as Jesus of Nazareth, who would obviously not help them to throw off the yoke of the Roman Empire. And so he knows that the same temper which led them to reject him will end in their own destruction. "If thou hadst known, even thou, at least in this thy day, the things which belong unto peace! But now they are hid from thine eyes."

The world is full enough of nationalist ambition. How far are we personally tainted with it? For the citizens of this country and of mine, it is not easy to be quite honest about that question, because we are, from this point of view, among the satisfied nations. And the only thing that would test the point would be our attitude of supposing something beginning to interfere with our satisfaction. What is our attitude about that going to be when the question comes? If some of the overcrowded nations need accommodations in some of the still empty parts of your territory or that of the British Empire, what are we going to feel about it? That won't be the only question that will have to be considered. It would certainly not be right to give in to the demand; but it would certainly be wrong to resent the demand. It is going to be made, and I think that nearly all of you and certainly I and most of my fellow countrymen are going to resent it very bitterly. There will still be the question of wisdom; but there will be no prospect of acting wisely if there is resentment in our hearts that the question is opened up.

The next sin is ecclesiastical prejudice and pride. The High Priests were called upon to accept the authority of the young man from the provinces who was ready to put them all to rights. It was very difficult for them. I don't suppose they were deeply spiritual people; but they might have been even that and still have said: "This is quite intolerable; if we permit this kind of thing, the whole system of church order falls to bits." I wonder how far not only the bodies to which we belong but we ourselves have that kind of internal pride about our own religious attachments. And again this is difficult because we ought to be loyal to the truth that we have received and seen, and not lightly throw it overboard. But we ought to be able

to hold it in trust for the whole wide fellowship of Christians and of mankind, standing firm for it if it seems to us that an attack is made upon it through ignorance or misunderstanding—but not because it is ours; only because it is a part, and certain not to be more than a part, of the whole truth.

Worst of all are the worldly interests. I am afraid there is little doubt from what we know of them from other sources that Annas and his sons, and his son-in-law, Caiaphas, would have minded most the interference with their very lucrative trade in the Temple courts—their worldly interests. Let us remember that, in such countries as we live in, we have on the whole the help of the world in our struggle against the flesh and the devil—supposing that “the devil” there stands for malice and hatred—because the world does, even though rather mildly, censure gross, carnal indulgences, and it does censure all gross malice and always dislikes hatred. We get some help from the world at those two points; but when you come to the world itself, you are all alone and a man’s foes are those of his own household. How far are we, when it comes to the point, really detached from worldly interests? It was this more than anything else which absolutely made certain the crucifixion, and it is the thing which is in the heart of every one of us.

Don’t let us suppose that the crucifixion happened, any more than that the great social evils happened, because some people were particularly wicked. That great evil happened, as did the great evils that oppress the modern world, because most people are exactly like us. And we remain exactly like them. That is the first thing. The sin that brought Christ to the Cross was not the sort of sin that we have got fairly well free from. It was the kind of sin in which we are still entangled. Then how are we to get free from that entanglement; if the Cross means this, what are we going to do about it?

I have advised that every time you come to pray you should first remember Jesus Christ, before you even offer praise, and certainly before you make any petition—and then, of course, make only such petitions as you believe he is ready to make in his heavenly intercession. But especially I would say, not invariably, but mostly, think of him on his Cross. That is where we see God most fully revealed; and if at the very center and heart of our spiritual life, we are in this way constantly coming back to the Cross, its power will begin to show itself in our own spirits. Then turn to it whenever you feel what you recognize to be an inclination to those things which are contrary to it. Next time you feel inclined to despise somebody and say he is really not worth the smallest attention, remember that Christ thought it worth while to die for him.

It is of no use just to believe these things if by believing you only mean supposing them to be true; but if by belief you mean

trust, actual, practical trust, turning your mind and heart that way, and expecting to receive strength, then everything turns upon believing in that sense of the word. That is how it comes about that, through our *faith*, the love of God made known in Christ can save us. It does not happen unless we do our share; and our share is first and foremost to take care that this picture of the love of God, which he himself has drawn, is constantly before the eyes of our minds, possesses our imaginations, and so more and more perfectly controls our wills.

O Lord, Jesus Christ, thou Word and Revelation of the Eternal Father; come, we beseech thee, take possession of our hearts and reign where thou hast right to reign. So fill our minds with the thought and our imaginations with the picture of thy love that there may be in us no room for any desire discordant with thy holy will. Cleanse us, we pray thee, of all that may make us deaf to thy call or slow to obey it, who with the Father and the Holy Spirit, lives and reigns, one God for ever and ever.

Now unto him that loved us and loosed us from our sins by his blood, and made us to be a kingdom, to be priests unto his God and Father, to him be the glory and dominion for ever and ever. Amen.

THE DIVINE CONSTRAINT OF CHRISTIAN MISSIONS

ARCHBISHOP WILLIAM TEMPLE

"The divine constraint of Christian missions." I start from the familiar words of Zachariah's song which we call the *Benedictus*: "Blessed be the Lord God of Israel, for he hath visited and redeemed his people!"

Is that true? Is it true that God has taken action for the salvation of his people? And is it true that the God who has so taken action is he of whom the revelation is set before us through the pages of the Bible—the Lord God of Israel?

This is not the moment to argue the answer to that question. We have had it before us all these days, and this evening we start where this ancient song starts: "Blessed be the Lord God of Israel, for he hath visited and redeemed his people!" And the first element in the divine constraint of Christian missions is the sheer truth of the Gospel.

We have the responsibility of making up our minds whether or not we accept it as the truth. But if we do accept it as the truth, we have no longer any real option in the matter of being or failing to be missionaries. If it is the truth, it lays upon us missionary obligations by the very consideration that it is true.

"All authority has been given unto me in heaven and on earth," the Lord is recorded to have said; "go ye, *therefore*, and preach the Gospel to all nations." "Therefore," because the authority is his; because the only right and wise way for men to order life is under his authority; if they order it otherwise, they are ordering it foolishly and wrong. That is why he will say of those who hear his words and live by them that they are building upon the rock, the rock of truth and reality.

The world is what God sees it to be. So far as our vision of it is different from his, it is a false vision, blurred and distorted by the impurities in our organs of spiritual perception. The truth of things is what they are in the mind of God, and it is only when we act according to the mind of God that we are acting in accordance with the truth, in accordance with reality. Everything else is making a mistake.

Now, that claim that all authority is given unto him is either true or false. And the first thing we have to get into our minds, I am quite sure, is this: The power of the Gospel depends upon its truth. We need to impress that upon our minds because in the days in which we live there is very much to confuse our perception of that point, particularly what is very badly described as the "science of comparative religions."

Might I implore you never to use that expression, even if your professors do? There is no such thing as a comparative religion. You can't study it. There are a great many people who are comparatively religious, but it is not their beliefs and practice that are studied in this science. What it is, of course, is a "comparative study of religions." It is not a study of comparative religions, because there aren't any, and you can't study nothing at all, though a lot of students seem to spend their time at it. But this comparative study, you see, has made everybody always ask whether there isn't something in Buddhism that is rather like something in the Gospel. Yes, there is a great deal. And isn't there something in Zoroastrianism rather much like Isaiah? Oh yes, there is. And so you can go on all around.

And while all of that is very interesting and valuable and helps us to present the Gospel to the people of other traditions with a sympathetic understanding of their own outlook, it is liable to take our minds away from the question whether or not any one of these is true. And that is the first question.

Our question is whether the Gospel of Jesus Christ, the Son of God, is true; and if it is true, it is true in the ordinary, everyday, pedestrian sense of the word, not in some remote rhetorical and emotional sense. It is just a matter of fact that the thing is so. But we have got into the habit of thinking of religion as a kind of drug for the curing of the world's diseases. And so we ask whether the Gospel suits the African or the Arabian, the Indian, the Chinese, or the Japanese. We don't usually ask whether it suits us, because we generally assume, quite wrongly, that the Gospel is somehow or other European. But, of course, it is not. Geographically in its origin it is Asiatic, though at that point of Asia where it is in contact with both Europe and Africa.

But if the Gospel is true, then the question is not whether it suits us, but whether we suit it. It is not the question whether it suits the Arabians, but whether they suit it; and so on. And if we don't suit it and if it is the truth, we had better alter ourselves until we do. Rather, we had better submit ourselves to the Gospel to alter us, because we can't do it for ourselves. If you treat it as a drug, you go on and say: "Well, the diseases of the western world are so-and-so and we think Christianity is the remedy for them; and the diseases of India are so-and-so and Hinduism is the remedy for them." But it would be rather odd, as a matter of fact, if the culture which produced the disease should also supply the remedy. It sounds like feeding the dog on its own tail; it is in one sense nutritive and in another rather diminishing. This point of view is really silly and I am glad you laugh at it.

Truth is truth wherever you go. If you were an American man of business conducting negotiations with a skilled merchant in China who should emulate our competitive methods by always adding up two and two to make five when he was going to charge an account and to make three when he was going to pay a bill, and you said, "No, nonsense! Two and two make four," you wouldn't be at all impressed if he were to reply that that sort of rigidity does not suit the mercurial temperament of the oriental. You would say, "Temperament be blown! Two and two make four."

That is what I mean by truth. If a thing is true at all, it is true always and everywhere; it is impossible that the Gospel should be true for us without being true for everybody else; and if it isn't true, it is a delusion. Its power to help us depends upon our believing that it is true; but if it is true it is the only truth in its field, and something incompatible with it cannot also be true. Everybody who conducts life on any principle other than that of the Gospel is making, in the quite strict sense of the word, a fundamental mistake, a mistake which goes to the bottom of all things upon which life is to be based; he is building his house upon the sand.

The Gospel is true for all, if it is true at all; and, if so, then upon whomever has received it lies the inescapable obligation to impart it to others. And so here alone is the foundation on which to build a world civilization. There has been much discussion, naturally and rightly in these days, about the new world order that we want to see. On what principle is it going to be built? Are we going to make it by an extraordinarily complex calculation of the various desires and passions and aspirations of the different countries of the world? Certainly these are factors in the situation; we must not ignore them; but is that going to be all? What more shifting sand than that could there be on which to build any great structure? If there is ever to be a world civilization, it must be built upon some truth which affects the bases of human life. If we are truly Christians, we believe that the Gospel is that truth. It is the one possible foundation on which a world civilization can be reared.

This expresses itself in one department with peculiar emphasis. A great deal of the difficulty in bringing about adjustments of claims between the nations, and still more between the races of the world, arises from the fact that there is at present no agreement among them with regard to the standard by which they are willing that their conduct should be judged. They admire different kinds of things, and as long as that is true, mutual agreement about the common progress of mankind becomes quite literally impossible. We can never get beyond the stage of tinkering adjustments (which relieve the irritation of the moment) sufficiently to enable us to carry on.

The particular kind of truth that is most vitally needed is one capable of bringing together in one spiritual fellowship that great mass of nations now forced into a community (as we have been reminded over and over again) by the abolition of distance through the triumphs of science. That can only come about if all agree at least to be judged by one standard; and until that happens we shall have a great variety of problems to which there is, strictly speaking, no solution at all, because it is possible to put forward a claim which on its own ground is irresistible on both sides of the question. Until we have a common ground to start from, we can't avoid that. And, of course, if irresistible arguments can be advanced for incompatible claims, you have the situation described in the ancient riddle, "What happens when an irresistible force meets an immovable mass?" To which the perfectly correct answer, which all our experience confirms, is the brief word, "hell." That is what happens. You don't have to wait for it; it happens.

That really is where we are; and it is because of this that some people have proposed, very eagerly, that we should abolish all our divisive beliefs and that we should gather together a council or conference representing all the religions and moral aspirations of mankind and ask them to think out the common elements in all human religion and morality. Try to picture them, with all the traditions from which they come. One would take them, I presume, to Geneva and shut them up and tell them they shall not be let out until they have agreed upon their formula. I don't think they would get beyond saying: "It is very desirable that everyone should be good"—while they would mean quite different things by the word "good." In the end they would seek release on the ground that, like other people at Geneva, they had found a formula.

You can't do it that way; there is no prospect of finding this common standard of judgment which all men can rightly accept unless, first, there is a God who is Father of all mankind and whose love embraces all mankind so that in his purpose all will find their welfare secured, and, second, unless he has made his will and purpose known. Our claim for the Gospel is precisely that it declares this Father of all mankind and that in it he has disclosed his character and purpose. There is here in principle, at any rate, the possibility of the thing that the whole world wants and there is not even the possibility of it anywhere else. And so our first element in the constraint of Christian missions (i. e., that the Gospel is true) expands itself into this particular form that it supplies the one standard by which it is even conceivable that all men should be willing to be judged. It is not of quite vital importance, for immediate, practical purposes, that we should all consent to be judged by it, to be condemned when our conduct has departed from it, and to be endeavoring to form our

policy by conforming to it. Then you can have harmony of purpose, and your failures will be failures either of understanding or of firmness of character; they will not be failures due to divergence in the direction in which men wish to walk.

"I am the Way," he says, not only for individuals (we must claim that he means it) but for all groupings and associations of men, for nations and for races, the one and only way.

So far we have been considering the matter from the side of what the world needs. It needs, vitally needs, the thing which the Gospel can give. Can the Gospel give it? Is it only a claim that it can? Or do the facts already begin to substantiate it? Yes, certainly they do. There is already the beginning of an acceptance of it in that process of coloring and redirecting the other religions under a Christian influence of which Dr. Speer spoke yesterday. More than that, there is the evidence of it in the fact reported by missionaries from every quarter of the globe that, as the people among whom they work come to understand Jesus of Nazareth, they always regard him as their own fellow countryman. It is the most astounding thing that from the villages of Africa, from the great plains of India, and out of the civilizations of China and Japan, men fashion to themselves a likeness of Christ as their own fellow countryman. When they know him, they know him as their very own. There is no other figure in the world about whom that is true. That it should be possible for it to be true, when all this impression is based upon that record contained in the four short Gospels, is utterly amazing. And since it is the fact, what does the fact mean? It means that here indeed is he whom the nations recognize as the fulfilment of all their hopes and longing. He is in very truth "the desire of all nations." As the missionary enterprise goes forward, it perpetually vindicates the principles on which it rests, because those things happen which ought to happen if the Gospel is true. We claim that all authority is given unto him; and the nations of the world, as they come to recognize him, see in him the Lord of their own life—not an alien potentate imposed upon them, but their own, to whom they naturally turn; and when they depict him, making picture books and the like for their children, it is with the features and in the garments of their own people.

And so we pass from that success of the Gospel to consider its own nature. If we are Christians, we believe that the gift which we have received from God through the Gospel is the greatest treasure of our lives. We may not always *feel* like that, because our feelings are still so unruly and undisciplined, but we know it is really so; with our minds at least we believe it, if we are Christians. And then we ask, "What is the gift of God through the Gospel?" The answer, of course, is that what God gives through the Gospel is himself. It

is his own nature of love. But if love has come into my heart, of course that means that I have become loving. That is what salvation is; to be saved is to be changed from being selfish into being loving. There isn't any other. That is what it is. "We know that we have passed out of death into life because we love the brethren." That is what the thing consists of. Incidentally, this involves that we are also delivered from the pains and penalties of being selfish; but salvation is primarily not from the consequence of sin but from sin itself; and sin is selfishness.

If we have received the salvation of God through Christ, that means that our hearts are full of something which they cannot keep but must give out. If what you have gained from your religion is something that you could possibly hold to yourself without wanting to impart it to other people, then it is not God's best gift in the Gospel, and it is not salvation. But if what you have received is the fullest of what God offers, then you cannot keep it to yourself because of what it is. The fact that you are not passing it on proves that you haven't got it; and if you have got it, it will make you pass it on, because of what it is. To receive it and to share it are parts of one thing, the two sides as it were of the one precious coin by which we may purchase that fellowship with God, which is eternal life. One side is his love given to us; the other side is that love reflected in us toward other men. If we thus love them, we must give them, of course, the best thing we have, and that is the Gospel itself, with the gifts it brings. So wherever it is in truth received, there it is of its own energy passing out again. Because of what the Gospel is, those who really receive it are inevitably missionaries.

We have often heard it said in these latter times that anyone who goes from a Christian country, so-called, to one of the other countries has not to choose whether he will be a missionary or not, because he will be taken as a representative of Christianity anyhow. What he has to choose is only whether he shall be a good missionary or a bad one, for missionary he will be. But in our time we have to go further, because we recognize that the Christian nations are only half Christianized yet. We have got to say that wherever a Christian lives at all, he must be a missionary, a good one or a bad one; by his life, by his witness, he is drawing men to Christ or sending them away from him, because he is the representative of Christ among them.

To be a Christian is to be a missionary. But then if so, think what our calling means. To us to whom there has been given (through no merit of our own, but as St. Paul would say by God's "election") the knowledge of this one truth upon which alone the world order could be built is a truth of such a kind that he who receives it is bound to be witnessing to it. Think of the honor; think of the glory that

can be if only we are faithful as we bring the world to Christ by bringing Christ to the world.

We have thought of the world's need and how the Gospel, and the Gospel alone, can meet it—even in this life, to say nothing of the life beyond. We have thought of the nature of the Gospel itself—how it is such that to have it is to preach it, by life at least, and by word when opportunity comes. But there is another element greater than these, the real divine constraint, the hunger in the heart of God. You rejoice in his love; how can you dare to rejoice in his love when that love is longing for an answer from those to whom you might be declaring it and you do not do so? That is the real divine constraint. Long ago the Lord hung on his cross; and there we have tried to see the picture (drawn once for all in a moment of time by God himself) of the love which is eternal in God's heart; and still he waits.

The response in our own lives is poor enough; but there are those multitudes who know nothing of it to whom we might be telling it; and still God waits. He honors us by making us his agents. It is his will as far as we can see that the Gospel of his love should now be made known through us who have received it or not at all. He does not *need* our help; he could do quite well without us; but because of his love for us and for all men, he has made it the priceless reward of those who receive and obey his Gospel that they shall have the superlative honor of being his ambassadors.

It is not a thing of which mortal man may dare to say much, for we cannot penetrate far into the secrets of the eternal mind and heart of God; but we do know a little of what love means, and we know that the divine love must be tenderer by far than any that is known on earth; and so we do really know that he is waiting and that he invites us to be his fellow workers, "that he may see of the travail of his soul and be satisfied."

The uppermost thought in every mind and the uppermost longing in every heart should be to appease the hunger of the heart of Christ. The call comes to you because you have heard the Gospel; not because you are good; none of us could ever dare to preach the Gospel on the grounds of his own goodness. Not because you are clever; none of us could ever dare to proclaim the eternal truth on the grounds of what he had himself worked out. But because to us God has made known his love the responsibility along with the joy of it is upon us; we cannot escape it. But surely we do not want to escape it.

God, who by showing us his love and calling us to be witnesses, knows perfectly well every limitation of ours, and yet he calls us. Think what it is to which he calls. I began by quoting the opening words of that Gospel hymn, the *Benedictus*. Let me end by quoting its close: "Thou, child" (not only John the Baptist, but every child

that has heard the Gospel of God's love) "*thou, child, thou, child*" (and never mind how childish)—"Thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people for the remission of their sins" (not through any wisdom of yours, but) "through the tender mercy of our God, whereby the dayspring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death; and to guide our feet" (where the whole world most needs guidance) "into the way of peace."

IV. THE CHURCH OF CHRIST



THE CHURCH OF CHRIST

RICHARD ROBERTS

I

Those of you who know the work of Professor Josiah Royce will remember that for him what he calls "the Beloved Community" is at once the goal of the Christian hope and the regulative idea of Christian conduct. He says concerning the Beloved Community that it is a community of memory and hope. And that is true of the church of God.

The church is a community of memory and hope. It lives in the memory of huge and heroic moments. There was a cross on Calvary. There was an upper room in Jerusalem. There were fires at Smithfield and gallows at Tyburn. The church has a history but it has not only a history, it has a destiny; not only a past but a future, some far-off, divine event toward which it is moving.

But when we have said this about the church, we have perhaps said the least thing about it, for its real distinction does not lie in that particular side of its life. That is a life which it shares with every other historical institution. It is its life upon the flats of time, moving out of the past through the present into the future. We may perhaps describe it as the *horizontal* life of the church.

But the real destination of the church lies in what we may describe as its *vertical* life, its life upward. It may be a community of memory and hope, but it is even more a community of aspiration. It is a praying and worshiping society.

I beseech you not to think of the church as a society for doing a general good in the world or as a charity organization or as a social service agency or as a kind of Red Cross Society to look after the casualties of the industrial civilization or even as a week-end rest cure for tired business men. Though it is and does all those things in its stride, the church is vastly more. It is actually the bridge between heaven and earth. It is the meeting place of time and eternity; and it is the trysting place of God and man.

It is, I said, a praying and worshiping society. Here on this floor of earth, it knocks at the gates of heaven. Here on this plane of time, it lays siege to eternity. Here in a world of matter, it tries to achieve a life of the spirit. It is through the church that we are enabled, as far as we are enabled, to realize the full meaning of living—which is to live in two worlds at the same time.

It is a praying and worshiping society, I repeat, and to that I would add, not merely on its own account. The roots of the church are in

the soil of human life and it gathers into its intercession the needs and the sins of the world.

The world is always full of a dumb, inarticulate praying. There is a drawing of William Blake's in which he shows a little man standing at the foot of a great ladder that reaches up to the moon; and the little man is depicted as holding up his hands and crying, "I want! I want!" Now that, I believe, Mr. Blake meant to be a comment on human nature. Human nature is an incarnate want. It is an embodied hunger. It is always saying, "I want." Many of the things it wants it has by its own skill, by its own labor, been able to provide for itself. On its physical and cultural side it has no mean achievement in that direction. But when all the wants are provided that this world can supply, then man is still left at the end of the day, crying, "I want!" And like the proverbial Irishman, he does not know what he wants and he won't be happy until he gets it. But all that dumb yearning, that mute, ignorant praying of men is interpreted and made articulate in the prayers of the church. You may say that the church of God is the priest of humanity before the face of God. It is essentially the community of the uplifted eye and of the uplifted hand.

But because it is that, it is much besides; because it is a praying society, it is a society that receives gifts from heaven. I think that probably the best image of the church is Jacob's ladder; and on Jacob's ladder there was, as you remember, a going up and a coming down, and as our prayers go up there is something that comes down, always, infallibly—gifts of light and truth. The church is continually receiving (even though it may not always be aware of it at the time) revelation from God; revelation is never ended. But the revelation comes still in the form of a Gospel—good news of a God who is holy, unchanging love, of a Saviour who saves to the uttermost, of a quickening, cleansing Spirit, of mercy without end, of grace for all men, and of forgiveness for the worst of men and the worst of deeds—and it comes with the same vividness and the same immediacy as it came to Peter and James and John long ago.

Have you ever asked yourself why Christianity continues—why there is still a Gospel in the world that can and must be preached to man? The answer is simply this: it is because there has been this praying, worshiping society in the world which has received the Gospel anew from age to age, and that not merely as a gracious echo out of the past but as a living voice out of eternity.

Then because it receives gifts of revelation and gifts of grace, it is in honor bound to pass them on. The light that it receives, it is meant to make shine before men; the grace that it receives, it is meant to share; the truth that it learns, it is meant to impart. That is its function in the world.

For a long time I used to be very greatly affronted by the use that we have given in these modern times to the word "sell," when we apply it to something besides merchandise. We speak of selling an idea or selling a proposition, meaning, of course, so persuasively commending what you have in mind to another person that he accepts it. I was particularly outraged when I heard a man speak of "selling" the church and "selling" the Gospel. But I have got over it now, because the term has, I have found, very ancient and august authority. It is at least as old as the Prophet Isaiah: "Ho everyone that thirsteth, come ye to the waters, and he that hath no money; come and buy; buy wine and milk without money and without price." And what can that quixotic merchantman be that plies his wares in a moneyless market but the church of God which offers the milk of divine mercy and the wine of divine grace to you and to me and to all men, without money and without price.

You might say that the church is a sort of divine trading society with only one business principle; namely, that anybody who comes along may take all he needs. The church holds all God's gifts in trust for all God's children. Its business in the world is to make the peculiar treasure of heaven the common property of the earth.

Remember not, O Lord, our offenses, nor the offenses of our forefathers, neither forsake us for our sins; spare us, good Lord, spare thy people, whom thou hast redeemed with thy precious blood, and take not thy Holy Spirit from us.

From friendship with the world, from lust of power, from the worship of mammon, good Lord, deliver us.

From discord, disunion and division, from the guilt of schism and the sin of separation, from rending the seamless robe and dismembering the sacred body, good Lord, deliver us.

From envy and strife, from pride and prejudice, from sectarianism and stubbornness, and from whatever may hinder godly union and concord, good Lord, deliver us.

From forsaking our first love, from unfaithfulness in tribulations, from toleration of untruth and uncleanness, from failing to hold fast the things thou hast committed to us, from having only a name that we live when we are dead, or falling in the hour of temptation, and from being neither hot nor cold, good Lord, deliver us.

We thy humble servants do beseech thee, O Lord, that it may please thee to receive our supplications for thy church; that it may be truly one, holy, and catholic, we beseech thee to hear us, good Lord.

That it may please thee to purge the church from all error, unbelief, and want of faith that it may be the pillar and ground of the truth, we beseech thee to hear us, good Lord.

That thy church may be delivered from all scandal, sin and shame, from complicity with wrong and compromise with evil, from inconsistency, wavering and fear that it may shine as a light in the world, and be as a city set on a hill, we beseech thee to hear us, good Lord.

That thy church may preach the Gospel to every creature, set forth the truth that makes men free, and so lift up the cross of Christ that all man-

kind may be drawn together unto him, we beseech thee to hear us, good Lord.

That thy church may remember the sheep that are not of the fold, seek out the wandering and the lost, proclaim the forgiveness of sins to the penitent, keep a heart of compassion for all mankind, and defend the cause of the poor and the oppressed, we beseech thee to hear us, good Lord.

That thy church may remember to hear what the Spirit said, so that it may teach only as it learns, to follow Christ as it would lead mankind, to be itself the example of what it would commend to all societies and states of men, we beseech thee to hear us, good Lord.

That it may be granted to thy church to unite the nations of the world in one family, to bring deliverance to the peoples and to gather all thy sheep together so that there may be one flock and one shepherd, we beseech thee to hear us, good Lord.

O God, of unchangeable power, and eternal light, look favorably on thy whole church, that wonderful and sacred mystery, and by the tranquil operation of thy perpetual providence, carry out the work of man's salvation, and let the whole world feel and see that things which were cast down are being raised up, that those things which have grown old are being made new, and that all things are returning to perfection, through him from whom they took their origin, even through our Lord, Jesus Christ, Amen.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus, and to all generations forever and ever, Amen.

II

"Wherefore remember, that ye *being* in time past Gentiles in the flesh who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have an access by one Spirit unto the Father.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together, for an habitation of God through the Spirit.—Ephesians 2:11-21.

You know that the high point of the New Testament teaching about the church of God is when it calls it the "Body of Christ." Perhaps I can best explain what that means by reminding you of one of Jesus' own sayings, "Where two or three are gathered to-

gether in my name, there am I in the midst of them." That is the church—where Christ is.

You might perhaps paraphrase that saying in this way: "Where two or three are gathered together in my name, they are my body, I am their soul." For it is not that the twos and threes become threes and fours by simple addition; it is that they become a single thing with one mind and one will; and that mind and that will, the mind and will of Jesus Christ.

That is to say that the church is the organ of Christ's continuing, redeeming and creative presence in the world. He is in the world not merely as a noble memory or a fragrant influence or a fine ideal—although those things are true. He is present in the world as embodied in this actual and visible society that we call the church. The eternal Christ took upon himself a body of flesh and was known as Jesus of Nazareth. He still remains in the world embodied in the society of those, both men and women, who believe in his holy name. The eternal Word which became incarnate in Jesus Christ continues incarnate in a body of people, his church. As Bishop Gore said many years ago, the church is the extension of the Incarnation.

You remember that St. Luke one day set down to write a book, and as he did so, he alluded to another book previously written concerning the things which Jesus had begun to do and teach, implying that the new book he was about to write was to be about those things which Jesus had gone on doing and teaching. And the book he wrote was the Acts of the Apostles, which is the first instalment of the unfinished history of the church. Those things which Jesus had begun to do and teach in Galilee and Judæa, he went on doing and teaching in Asia Minor and Greece and Rome, and he is still, even to this hour, going on doing and teaching those things through the church in the United States of America and Canada and Japan and China and India and Africa and in the isles of the sea. The history of Christ in his church is the great unfinished epic of the ages.

Now, perhaps you may be disposed to say to me at this point, "Haden't you better get down from that perch and look at the facts, look at the church?" Well, I know all about that. I know all the critical and derogatory adjectives you can apply to the church of God. I have applied a good many of them myself. I probably shall apply some of them still. I know that the church is all that you say about it—that it is feeble and faithless and divisive and quarrelsome and impotent and cowardly and the rest. I am going to admit to you quite frankly that it is perfectly true. And what will surprise you is this: it has always been so. The church has never cut a very impressive figure in the eyes of its contemporaries. Even at the very beginning you find it so. If you will read the first epistle to the Corinthians you will discover the young church in Corinth

suffering from every malady the church has ever suffered from since. I sometimes think that in theological colleges they might use this letter to the Corinthians as a textbook of ecclesiastical pathology.

You know why it is, don't you? Why is it so? It isn't a very difficult conundrum. The church is what it is at any time because the people who constitute it are what they are. It is because the church is made up of people like you and me—and you know what we are, half-baked, less than half-saved, full of perversities and quirks and angles and frailties and feeblenesses, full of divisive tempers, envy and malice, and uncharitableness. And I daresay that you have noticed that church people are apt to be much more fractious and difficult in their church relations than they are in any other relations in life. I leave you that as a little thing to puzzle over.

But thank God that he chose to have it so, so that there might be room for people like you and me within the church where God has a chance of carrying through to an end the good work he has begun. I read the other day that "the church is not the church of an élite," not the church of the saints, or the church of the philosophers, but the church of folk like you and me with our frailties and all our deficiencies, and blessed be the name of God that he chose to have it so, that there might be room for us within that circle of grace which is the church. And just for that reason because we are what we are, because the building materials of the church are so poor and deficient, it is rather a miracle that it is still here. I doubt if any other society of men could have stood the tensions and strains which our perversities and our weaknesses have imposed upon the church of God as the church has stood them. There is a miracle involved in it and I don't know how you are going to explain that except by saying what the Psalmist said of the church of his own day, "God is in the midst of her; she shall not be moved"—which is another way of saying that the church is the Body of Christ.

I take it that the time of the church's greatest difficulty and greatest weakness since the end of the Dark Ages has been the last century and a half, the period that synchronizes with what we describe as the Industrial Revolution, the time when industrial machinery began to be operated by steam power, which brought a new thing into the world. Men began to be preoccupied chiefly with the making of things and the buying and selling of things, and the profits that accrued from the process. There began at that time a great gross materialization of men's lives, of their minds and hearts, which has dominated, increasingly, the civilization of the West since that day, and is today passing in a great flood of secularity over the face of the whole earth. That is indeed the main root of all the troubles of the world today.

And then, a little later, science came along and its great triumphs

persuaded us that whatever it said must be true. So when the scientists began to preach scientific materialism, we found that the materialism that was already in our minds and hearts was confirmed by very impressive authority and we became more materialistic than ever. That kind of atmosphere is not one in which the church can do its work; and not only so but the church itself has been invaded by that temper, for we find in areas of the church today that the tests which we have for its vitality and spirituality are essentially secular ones.

"Fear not," said Jesus to the early church, when it was only a band of twelve men, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." And yet with that saying before us, we still think of the church in terms of big crowds and fat statistics. "A man's life," said Jesus (and it is much more true of the church), "consisteth not in the abundance of the things he possesses," and yet we will go on supposing that you can test the vitality of the church by its balance sheet at the end of the year. So much of this has gone into our blood in this western world that today we are seeing the degrading spectacle of inducements being offered to people to go to church, by all manner of stunts and sensationalisms, not realizing that by doing so, we are proclaiming to the rest of the world the failure of our faith in the power of the Gospel to stand upon its own feet. I trust that you young men and women are going to put your faces against that sort of thing. If the church is to go under, let it go under with the old flag flying; for it is better so.

And then there came something more to disturb the church. There came the evolution hypothesis which seemed to thousands of people to shake the church's foundations, and that fatally. Not only so, but came also the now literary and historical criticism of the Scriptures, and that too seemed to shake the church's faith to its foundations. Moreover, all through this period, the church was cursed by a divisive temper so that even a difference of opinion upon half a text was almost enough to create a new sect over night.

No wonder the church hasn't been cutting a very impressive figure; but listen, this period that can be made truly to look so bleak and difficult has nevertheless been the period of the church's greatest missionary expansion since the apostolic age. Do you get that? In this difficult period of which I am speaking, the Gospel has been preached farther afield and to more people than at any comparable period in its history.

And not only so, think of the things that have been happening within the church such as the recovery of its social vision which had been forgotten. This new sense of social compunction which has laid hold of the church is one of the most happy auguries for the future. In addition to that, instead of the former divisive temper in

the church, we are now seeing the momentum within the church setting fast and strongly toward Christian unity.

I am rather inclined to think that when the historian of some five hundred years from now writes the history of this period, he will say that it was one of the great adventurous and exuberant periods in the history of the church. The trouble is, we are standing too close to it and we can't see it. It is like going into a museum and seeing one of those great old classical statues. You look at it and see that it is all full of cracks, and covered with scratches and spots and stains. "The proper place for this old thing," you are tempted to say, "is a junk shop." But move a little way back from it so that you may see it as a whole, see the nobility of the contour, the grace and the balance of it, the play of light and shade upon it, and then you will begin to understand what Keats meant when he said, "A thing of beauty is a joy forever."

And so it is with the church. We are too close to it, and the only remedy for that is to keep in our mind steadily this New Testament doctrine concerning it—that whatever its outward appearance may seem to be, right at the heart, the church is always and forever, the Body of Christ. I say to you that when grass is growing in the streets of now proud cities, that when the last dictator has been long dead and forgotten, and the last bombing aeroplane is preserved in a museum as a relic of barbarism, when all our modern controversies and discussions, our capitalism and communism, our fascism, and our nazism, and all the rest are long forgotten history, the church will still be in the field, proclaiming the word of God and bringing men into fellowship with him. And it will have no absolution from its task until it has made the whole wide earth a single Body of Christ.

We acknowledge, O Lord, that we have proved unworthy of thy mercies, and confess how little we have done to hand on, in freedom and in fullness, the faith which was brought to us through many perils and purchased with such pain.

For our so small sacrifice for so great a cause, for our forgetfulness of those who have gone forth in our name relying on our prayers, for our acquiescence in the divisions which hinder the Gospel and discredit the church's witness to the world, forgive us, O Lord.

We do beseech thee to hear us, O Lord, that thou wouldest stir up the hearts of thy faithful people to greater obedience and unite thy church to face the world's great need; that thou wouldest send forth laborers into thy harvest; hear us, we beseech thee, O Lord.

That those who have gone forth may be supported by thy presence, guided by thy counsel, and filled with thy power; hear us, we beseech thee, O Lord.

That they may be given the gift of tongues, endowed with the spirit of wisdom and understanding and enabled so to interpret the light thou hast vouchsafed to all men, that they may lead them to him who is the Light of Life; hear us, we beseech thee, O Lord.

That thou wouldest hasten the time when the Gospel shall have been

preached to all nations and thy Kingdom shall come on earth, and the whole world be filled with the knowledge of thy name; hear us, we beseech thee, good Lord.

O thou who art the Light of the world, the Desire of all nations, and the Shepherd of our souls, let thy light shine in the darkness, that all the ends of the earth may see the salvation of our God; by the lifting up of thy cross gather the peoples to thine obedience, to whom alone belongeth the sceptre and the crown; let thy sheep hear thy voice and be brought home to thy fold; so that there may be one flock, one Shepherd, one holy Kingdom of righteousness and peace, one God and Father of us all, above all, and through all, and in all. Amen.

And now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church, through Christ Jesus, world without end. Amen.

III

O Lord who hast brought us through the darkness of night to the light of the morning and who by thy Holy Spirit dost illumine the darkness of ignorance and sin, we beseech thee, of thy loving kindness, to pour thy holy light into our souls that we may ever be devoted to thee, by whose wisdom we were created, by whose mercy we were redeemed, and by whose providence we are governed, to the honor and glory of thy great name.

O most mighty God and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner but rather that he should turn from his sin and be saved; mercifully forgive us our trespasses; receive and comfort us who are wearied with the burden of our sins. Thy property is always to have mercy. Spare us, therefore, good Lord; spare thy people whom thou hast redeemed. Enter not into judgment with thy servants, who acknowledge our sins, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. Amen.

If you will read the first chapter of the Gospel of St. John, you will presently come upon a short sentence of five words, of one syllable each, which constitutes the most tremendous and staggering statement that has ever been set down by human hands. The sentence is this: "The Word was made flesh." In the Revised Version, though there are as many syllables, there are only four words, "The Word became flesh."

I may perhaps bring this verse a little nearer home if I translate it in this way: "*God's other self* became flesh," that is to say, became a man; and he was known to us as Jesus of Nazareth.

Now if that be true, if God's other self became a man, if the Word became flesh, if Jesus is, therefore, to us the mirror of God, then we are confronted by two startling paradoxes. A paradox, as you know, is a truth stated in the form of an incongruity or contradiction of words. "He who loses his life shall save it," is a paradox. Here there are two paradoxes, the paradox of a humble God and the paradox of a defeated God.

First of all, the paradox of the humble God. It ought not to be difficult to understand this, while we are still under the shadow of Christmas. This is a God who is like a king coming down to serve in the ranks.

"They all were looking for a king
To slay their foes and lift them high;
Thou camest a little baby thing
That made a woman cry."

Here you have a God who steals into his own world unbidden, unheralded, unwelcomed.

"In stable straw the infant lay
Turned from the hostelry away;
There was no room its doors within
For Him who is the whole world's inn.

How much better we should have managed it! With what headlines, with what publicity, with what fanfare of trumpets, with what salute of guns, with what retinue of kings, we should have inaugurated this great event! But here you have a God who does the greatest thing that ever happened to this world, almost as though he were ashamed of it; did it, as it were, in a corner. For Bethlehem was just a corner, a very insignificant corner.

Then you will remember how, when that child had grown into manhood, God introduced him to public life. If you will turn to the Gospel according to St. Luke and the third chapter, you will discover how Luke sets it out:

"Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests."

Why does Luke mention all these names? These men were the great ones of the earth and Luke goes through the whole catalogue of them, but why? There was Tiberius living magnificently in his imperial villa at Capri. There was Pilate in his new governor's residence at Cæsarea looking after the affairs of the Roman Empire in that turbulent province. There was Herod in his smart new City of Tiberias and Annas and Caiaphas up in the temple in Jerusalem intriguing against the Roman power, feathering their own nests and lording it over God's heritage. But Luke wants us to understand that the great event in the fifteenth year of Tiberius Cæsar went past all these people, for what comes next is, "The word of the Lord came unto John, the son of Zacharias in the wilderness." The great event of the fifteenth year of Tiberius Cæsar was not a famous victory, not a notable and epoch-making law, not a brilliant appointment, but simply that the word of the Lord went to the son of a poor

country parson in the wilderness. Then again, later on, you remember how Paul tells into what hands God committed the fortunes of the Kingdom when it began to go abroad in the world:

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are."—1 Corinthians 1:26-28.

The sheer nobodies and nonentities of that strange old civilization! Those were the hands into which God committed the fortunes of his Kingdom—humble, unknown men and women, living in obscurity, whose names have not been recorded. That is the company that God likes to keep, when he does not keep worse. You know that in India they have a multitude of people who belong to no caste, the *untouchables*. Well, there were untouchables in the country at the time of Jesus Christ. They called them "Publicans and sinners," and Jesus was proud that men, even in contempt, called him the friend of Publicans and sinners, for it is from his lips that we know they did so.

The point that I want to make just here is this: while we little men and women think that the good of life consists in going up in the world, the God with whom we have to do is most himself when he is going down in the world—down, down, down at last, to the shame and the death of the cross.

Now there you have the second paradox, the paradox of the defeated God. By every secular test of defeat and victory, Jesus went down in defeat that day on Calvary; that was what his friends thought, and, no doubt, it was what Pilate and Caiaphas thought, too. When they went home that night they felt very happy; they had done a good day's work and had got rid of what might have become a troublesome business. In the clubs at Jerusalem, no doubt they shrugged their shoulders and said that the fellow had been asking for trouble and had got what he had asked for. It would be precisely what we ourselves would be thinking if the incident had happened in our city yesterday. There might be a few people a little wiser than others, people who knew a little history; and they would recall how often the verdicts of yesterday have been reversed by the judgments of today. And how the tables have been turned in this particular case! We know Pilate and Caiaphas as no better than a couple of hangmen, while their victim has a name which is above every name.

Though we have had this strange spectacle before us these nineteen hundred years, we don't yet see the point of it; and we need to learn

once and for all that the moment of a man's complete external defeat may be the moment of his supreme inward triumph; that the moment of a man's entire outward victory may be the moment of his final inward defeat. A multimillionaire is not necessarily a success in the eyes of God, but a dying pauper may be. Yet we will go on, as William James said, "worshiping that bitch goddess, success," which means just making money and getting into the headlines and the limelight and all that kind of thing. And even worse than that, we have sometimes even subordinated the Gospel itself to the ends of that vulgar secular success. Professor Santayana says that he heard the president of an American college say to his students, "Young men, be Christians and you will be successful." He meant successful down in Wall Street, or in a profession or public life. Of course, there is truth in what the president said if you have the right idea of success, that is, if your picture of success contains the possibility of a cross waiting for you down at the end of the road. Mr. Roger Babson said some years ago that the Sermon on the Mount was good business. Well, I have no doubt at all that it is *good* business, but I don't suppose it was meant in that way. I suppose it was meant that the Sermon on the Mount would bring more profits, but I don't think that is true. The extraordinary thing about that sermon is that there was only one man who ever lived it out to the last letter and he was the man who preached it; and he ended on a criminal's gibbet. Don't let us be deluded by these things. How frequently has not aspiring youth been encouraged by being told, "There is plenty of room on top." But that is a damned lie. And I am not using that strong word as an expletive but as a descriptive adjective. Most of us were brought up on that doctrine, at least most men of my age. I was fed in my early days on a book entitled "Men Who Have Made Themselves," the whole of which was that I should try to become a big man and I did, even after I became a minister. But I have learned better since. There is nothing in it. That particular top has only room for a few supermen; and soon or late, most of us know that we have to take comparatively humble places on the slope. There is no top in the world upon which there is room for everybody, except the top of Calvary, that mount of obedience and sacrifice where love can still find a place to lie bleeding.

I suppose some of you know that quaint little rhyme, "There was a Knight of Bethlehem."

"There was a Knight of Bethlehem,
His wealth was tears and sorrows,
His men-at-arms were little lambs,
His trumpeters were sparrows;

His castle was a wooden Cross,
On which He hung so high;
His helmet was a crown of thorns,
Whose crest did touch the sky."

I take that to be a rare test of spiritual intelligence, and I am going to ask you if it makes sense to you. Whether it does or not, there is hidden in that rhyme the wisdom and the power of God for the life of man here in this world.

Now, what is the moral of all this? You remember, some of you at least, that Nietzsche in the beginning of this century taught that we needed what he called a transvaluation of values; that is, an entire change in our values. He despised the morality of Jesus; he called it slave-morality, and so it is. But he wanted us instead to live by what he called master-morality, by which we should become supermen. It was the gospel of the "big men." Well, we believed it, and we tried it out. By now we ought to know there is nothing in it, and we should be ready to turn back to the other morality, the morality that Jesus taught in the Gospel, to his values rather than to the world's values.

You remember that, one day on the way to Jerusalem, James and John came to Jesus and asked him that they might sit one on his right hand and the other on his left, when he came into his Kingdom, and Jesus turned to them and said, "You have got it all wrong. It isn't like that in my Kingdom at all. In my Kingdom there is no promotion, only demotion; you don't go up; you come down. In my Kingdom the first place is the last place and the last place is the first place." "The rulers of the Gentiles lord it over them," he said, "and their great ones exercise authority over them, but it shall not be so among you, but he that would be greatest among you, let him be your servant and he that would be first among you, let him be everybody's slave."

That is the way of life for you and me and the only way of life that can at all save this world. I think I can sum it all up in one sentence, a sentence from Turgenev, the Russian novelist. It is this: "To put yourself in the second place is the whole significance of life."

I don't care very much if you forget everything else I have said if you will only write that upon the tablets of your heart and live by it and discover it to be true. For the Son of Man came not to be ministered unto but to minister, not to be served but to serve, not to give orders, but to obey them, and to give his life a ransom for many.

"That is the way the Master went
Should not the servant tread it still?"

Lord Jesus Christ, who for the redemption of mankind didst ascend the cross, that thou mightest enlighten the world that lay in darkness; gather

us this day with all thy faithful to that same holy cross; that, gazing in penitence upon thy great sacrifice for us, we may be loosed from all our sins, and entering into the mystery of thy passion, be crucified to the vain pomp and power of this passing world; and being counted worthy to suffer with thee here, and finding our glory in the Cross alone, may we attain at last the light eternal where thou, the Lamb that once was slain, reignest forever on the throne of God. Amen.

V. CHRISTIANITY AND ITS RIVALS IN
THE WORLD TODAY



CHRISTIANITY'S RIVALS IN MEXICO

GONZALO BAEZ CAMARGO

South of the Rio Grande beyond Texas there lies the largest portion of the new world, two million square miles more than the United States and Canada together. This portion is known as Latin America and it is composed of twenty independent nations. Ethnically, European and Indian blood mix freely in different proportions.

Historically and socially, Latin America is the result of Spanish and Portuguese colonization. The colonial domination lasted for three centuries and when it was over it left behind deeply rooted feudal conditions out of which the Latin American countries, Mexico in the lead, are just beginning to emerge. As Doctor Inman has said, "Latin America is the victim of a bad start."

Religiously, Latin America was handed down the creed of the Conquistadores. Roman Catholicism was the spiritual counterpart of colonial domination. Against this general background, what are the rivals of Christ in present-day Latin America? There are many different trends both in thought and practice that oppose Christ, but I will confine myself to pointing out only five which I consider the more important.

The worst rival of Christ in Latin America is not communism, it is the superstitious, compromising, and gross type of religion that is commonly accepted under the name of Christianity and practiced by an overwhelming majority of Latin Americans. No anti-religious movement, crude and aggressive as it may be, can stand as much in the way of the kingdom of God in Latin America as does this debased type of Christianity. You can go to the darkest pagan portion of the world and proclaim the message of Christ. The more pagan the people are, the more Christ's message appeals to them. But go to people who term themselves Christians, who believe themselves within Christ's fold, but who are really pagan in life and character, and you find yourself running your head into a stone wall.

In the first place, the so-called Latin American Christianity is not the religion of Christ but the religion of the Virgin Mary. Christ plays really a secondary rôle. He is nothing but a minor god. His favorite images are the Crucifix, the Sacred Heart, the Holy Burial. Even during Holy Week when Christ's sufferings and death are supposed to be commemorated, even at the supreme hour of the crucifixion, popular devotion is no more addressed to the dying son than it is to the Most Holy Mother, at the foot of the cross. It

is not the religion of a crucified Christ, but the religion of a suffering mother. It is not *Christ-ianity*. It is *Mary-ianity*.

A second outstanding feature of the so-called Latin American Christianity is the pagan worship of the saints. Still another feature of this strange religion that takes the name and the place of real Christianity is the belief in the hidden and magic powers of most of the material objects used for worship. Along with this strange pagan idea, there is a great deal of sorcery and witchcraft flourishing side by side and within the popular religion. A few years ago I visited a village church where I found a very strange image of Christ such as I had never seen before in my life. Its lips were closed tight with an iron lock. I inquired its meaning, and one of the worshippers informed me that it was known as the Lord of the Lock. It was worshiped by people who had some important secret which they wanted to keep or a secret sin which they did not want to be made known. I stood with a broken heart in front of this Christ of the locked lips. It stood there quiet, cold, lifeless, the symbol of Latin American Christianity. All of Latin America seemed to me to be kneeling before this figure of the silent Christ, as if saying to him, "We will bear thy name, O Lord of the Lock. We will worship thy image, but, O Lord, we want you to keep quiet." There are loyal, sincere, truly Christian souls, flourishing here and there; they stand out as solitary figures against the dark background of superstition, ignorance, and sin. It is also amazing how much of consolation the common people can drain out of this strange type of religion, but that only makes the whole picture more pitiful.

Halfway Christianity, as it has been briefly described, is, up to the present day, the most powerful rival of Christ in Latin America. But it is not the only one. Under the common name of free thinking, some cross currents of thought and life confront Christ. It is not of a repulsive type. On the contrary, it is marked by a discreet and elegant benevolence towards Christ and Christianity. Under the covering of tolerance and equal regard for all religions as good and as useful for uneducated people and of high respect for the person and teachings of Jesus Christ, there lies a deep and cold, and in the last analysis, a cruel indifference to religious matters. This lack of a serious and deep concern for religious questions is one of the most characteristic traits of our educated people in Latin America. At their best, spiritual problems become nice philosophical and literary subjects for special programs or occasional evening discussions. Once in a while a religious topic is dropped into a conversation, but it is usually very soon discarded with some few complimentary remarks.

Religion has never been a vital problem, a burning question, one

in which not less than a man's life and destiny is involved. The occasional appearance of Christ before these suave gentlemen is not with the sweeping power of a Saviour and Lord. He is admitted only as a romantic figure worthy only of patronizing sympathy, or as a delightful dreamer, or may he even be regarded as a great moral teacher, a kind-natured philosopher. As such his teachings are considered noble and high, so high and so noble that it is useless to try to live up to them. His was a beautiful but impracticable idealism.

Many of these intellectuals are plain atheists, but not of the vociferous, demolishing kind. They are rather ready to compromise. As a gracious concession to Christ, they may even admit him to their literary pantheon, to be placed as a sort of adornment in their library along with Plato and Buddha. In this capacity they are ready to quote him, but only as a figure of speech.

In the Mexican Bar there was a notorious lawyer who specialized as a defender of women murderers. Almost always he would end his argument with a masterly play on the sentiments of the jury by telling once and again the story of the Sweet Rabbi of Nazareth who forgave the adulterous woman. And he would always win his defendant's case.

If halfway Christianity is a gross falsification of the Gospel, this liberal indifferentism changes it into a mild solution. Both deprive it of its vital strength, its power of penetration, its transforming drive. If the former makes Christ a silent and lifeless object of superstitious worship, the latter turns him into a literary pastime and a philosophical plaything.

Under the general caption of oriental philosophizing, a score of slightly different currents of thought may be briefly mentioned. They run under various high-sounding names, but they amount, for practical purposes, to the same thing. All of them are rivals of Christ. The mystical and religious aspirations of many are poured into the empty vessels of high-sounding words of oriental extraction. The outstanding one is theosophy. Theosophical societies are found in almost every Latin American capital and in many second-class towns. Two famous oriental teachers, Jinarajadasa and Krishnamurti, have toured Latin America, everywhere gathering large audiences and making fresh additions to their following. Their adherents are very active in winning new disciples. Theosophical books have found a distinguished place among the best sellers in Latin America.

A development of this type of philosophizing worth mentioning appeared recently in Mexico. It is called by its founder and followers "The Universal Institution of the Impersonal Life." Its basic doctrine is that all the evils of life have their root in the in-

dividual's consciousness of personal existence. Salvation consists, first, in realizing that there is no real personal existence, that all individuals and all things are only temporal and delusive manners of existence of One Single Impersonal Being. In the second place, salvation consists in developing, by psychological exercises, a full consciousness of spiritual unity with this all-pervading and only-existing Impersonal Being. Christ was only a man who better than anyone else achieved this highest peak of depersonalization and sense of unity with the Impersonal One. Every one of us can become a Christ exactly like Jesus of Nazareth became a Christ. When this high state is reached, one has thereby achieved divine identity and his thoughts and wishes become objective realities to which the whole universe is subservient.

This strange school has been able to hold its sway for several years so far. Even the evangelical community itself finds a good number of its members being carried away by these Impersonalists. Movements such as this also claim Christ as one of their own. But in so far as they reduce him to a powerless Christ, they stand in his way as great rivals and opponents of his Kingdom.

A new development, which has not gained great strength so far but which to my mind is apt to become more and more powerful, may be detected in Mexico in the midst of the present-day drive against religious beliefs. We may call it a "religion of science." It is clearly of positivistic descent, and reminds one of Comte's celebrated "religion of humanity" or Professor Dewey's religion without God. It is a recognition of man's inborn religious nature, but it endeavors to find an expression for it outside of the specifically religious realm. Some young thinkers of Mexico now believe that this expression is to be found in the realm of scientific work and truth. It is a sort of faith in a purely scientific outlook on life as the only basis for a universal creed. Science is made the only criterion of reality. There are no objective spiritual values. Everything that goes under that name has a purely subjective existence and can be fully explained in physiological and psychological terms.

People lacking the sense of the spiritual usually confine themselves to this negative position. For them, science is the supreme emancipator from the gripping power of the religious delusion. Religious feeling is nothing more than the surviving remains of the primitive fears and fantasies of the cave man. Therefore, it has to be unmercifully and radically suppressed.

One of the leading exponents of this trend in Mexico, a very brilliant and earnest young writer, recently lectured before the National Academy of Science on the subject, "Sources of the World's Spiritual Confusion." The only trouble is, he asserted, that there are many creeds and faiths which keep mankind spiritually divided.

Since, says he, these are of a purely subjective nature, there are no possible means of testing which one is the truth. But science has discovered a concrete body of absolute and unanimously accepted truths. These can be made the safe basis for a universal and spiritually unifying religious belief. This man has also written a treatise on the æsthetic, moral, and spiritual values of science. In a letter to me, he expressed his deep conviction that the only pathway to God is through science.

This worship of scientific certainty and this effort to discover a God scientifically conceived and demonstrated is a growing trend, especially among the new generation. It has a moving touch of mystical quality.

The more and more generalized disappointment with traditional Latin American Christianity and the increasing diffusion of Marxist literature have combined to give strength to atheistic socialism (or communism) and to help it become an organized, outspoken missionary movement. Its influence is particularly strong among students and young workers. Communism is launching, especially in Mexico, a great drive to win the control of the profound social changes that Latin American countries are likely to undergo. Probably Chile, Uruguay, and Mexico are among the countries in which communism has shown the most vitality.

Referring especially to Mexico, it is true that much of the discussion about this subject is only bureaucratic opportunism. Both the President and the head of the National Revolutionary Party have made it clear that the social movement in Mexico has nothing to do with communism and is decidedly opposed to it. Communistic propagandists, however, are not dismayed, for the distinction between socialism and communism and the Mexican Revolution is not well drawn even in the minds of official spokesmen.

What is it, after all, that makes such a strong case for communism in the minds and hearts of the younger generation? What is the secret of its powerful appeal? I shall point out briefly three features of communism that to my mind answer this important question.

First, communism has a definite message, a platform of concrete principles, a categorical creed concerning some of the burning questions of our times. It speaks with self-asserting authority. It acts upon the assumption that it has hold of the ultimate truth about man and society. Its creed is totalitarian and comprehensive. It has a simple and nonchalant explanation for everything. To a confused, disillusioned, weary world, it comes with a great assertion and fearlessly tackles every human problem.

Second, the message of communism sounds a note which has always appealed to the inmost nature of men: social justice. It is

a ringing call to work for a better world. It is a vigorous denunciation of the basic injustice of our capitalistic civilization. It is also a message of hope. It comes to the toiling, suffering masses with the vision and promise of social happiness. It sets out to change the world here and now. "Let others explain the world; let us change it," said Karl Marx.

Thirdly, communism has an incandescent missionary zeal. Its followers are ready to lay down their lives for what they believe. They work for their cause tirelessly. They proclaim their message in season and out of season. There is no question which a communist is not able to turn into a discussion of his burning faith, no occasion which he cannot use as an opportunity to proclaim his message.

There was a time when these three qualities were distinctively the marks of Christianity. Unless present-day Christendom regains this bold approach to the supreme task of changing the world and of making it increasingly closer to the kingdom of God, its whole structure will crumble as a useless and rotten thing. The conquering and transforming spirit of Christ will pass over to other people, and, like the Israel of old that crucified its own King, its house will be left empty. What a terrible tragedy that would be!

In the face of these great rivals of Christ, Latin American traditional Christianity is utterly unable to hold the line. It is losing ground everywhere. Its line is now making its last stand. It has no other weapon than the appeal to tradition and fanaticism. As the case of Mexico has clearly proved, in a revolutionary era this appeal is no weapon at all.

There is only one thing that can stop the advancing waves of anti-Christian movements in Latin America. It is Christ himself. It is the setting up of Christian nuclei all over the continent—groups of people to whom Christ will be as a burning love, a consuming passion, both for him and for men; groups inside or outside of the churches that will set out to change the world in the name, in the spirit, and in the power of Christ.

In the midst of the social transformation and unrest that is coming to shake all of Latin America, there could be no better opportunity than the one we have today for this fearless and sacrificial task. And I want to express my deep conviction that youth has to be in the lead, because it is a task which demands every generous and noble thing for which youth stands.

Ricardo Rojas, the able Argentinian writer, has expressed the belief that Latin America is apt to become the new social incarnation of the living Christ. Haya de la Torre, the young social crusader of Peru, has felt the appeal of this Christ. Antonio Caso, the leading Mexican philosopher, has sounded this energetic proclama-

tion: "The arms of the cross are still sufficiently strong to permit us to hang our destinies upon them." Ex-President Portes Gil of Mexico, now the head of the Revolutionary Party, wrote not long ago: "If our children are to become Christian, let it be by drinking at the original fountain of the words of the Master which are in the Gospels."

In the light of what we are facing in Mexico and Latin America I believe with Stanley Jones "that Christianity is headed toward a supreme crisis." I believe more. I believe that in Mexico Christianity is facing already this decisive crisis in an unprecedented manner. Right now the present generation is deciding whether it will follow Christ or anti-Christ.

Let us pray and hope that we Latin American Protestants may not fail in our love and devotion to Christ in this hour of our supreme test.

CHRISTIANITY'S RIVALS IN CHINA

T. Z. Koo

Mr. Camargo has presented Christianity meeting its rivals in Latin America. I am asked to do the same thing for another part of the world, the part that is far and yet near, the Orient—just across the ocean from you.

I would like to present my subject to you by enumerating four or five aspects of life in the Far East where Christianity, as it comes in touch with that life, meets certain existing backgrounds, both old and new. In these backgrounds you will see the rivals of the Christian religion.

I am using the word "rivals" because it is the word used in the topic as assigned to me by the Convention Committee. I don't know why that particular word is used, because you will find that as Christianity goes into other parts of the world, it does not necessarily meet rivals. Sometimes it meets backgrounds that prepare for the Christian religion, and only where that preparation is faced by people with pride and with lack of vision does it become a rival to Christ. But if those backgrounds are met by men who are humble and who like to search for truth they do not necessarily become rivals, but very often good preparation for the reception of the message of Christ. And so, while I use the word "rivals," I use it in those two senses. Some things you can think of as rivals and yet at the same time as preparation for the Christian religion. It depends on how the human heart responds to these backgrounds as to whether or not they are rivals or are a preparation.

The method I shall pursue tonight is to take up various aspects of life in China and trace under each heading a little bit of the development of that background, and then picture the Christian religion coming into it. First, I shall say something about the Chinese quest for God and then take up that aspect of life which has come about in China through the development of a new national consciousness. Next, I shall pass on to the changes in the intellectual life of China caused by the introduction of modern science and materialism, and then touch briefly on the great urge of a new social passion which has come into our life. At the end I shall speak on the competing ethical systems of human development that we find in the East today.

It is in these five realms that I would like to help you to see the functioning of the Christian religion as it goes out through your missionaries to meet Chinese life backgrounds.

First, let me indicate the idea of God in the East and the Christian conception of God. If you study the life and history of the Chinese

people, particularly in the early stages, you will see recorded in our literature and writings a quest after God, a quest that is described in almost identical terms with those used in setting forth in the Old Testament the quest of the Jewish people for Jehovah. The Chinese people used to speak of God in the same terms as the Hebrews spoke of Jehovah. This God, or Heaven, as we say in China, is a great Ruler, jealous for his people. When they are bad, this Heaven will punish them and when they are good, this Heaven will shower blessings upon them. He leads his people to war. When there is a pestilence upon the land, the earthly ruler of the people will pray to him for forgiveness and for blessings.

However, when you come in our history to the time of Confucius, then you begin to see a difference in the subsequent development of the Chinese people in this matter of knowing God, because Confucius began to teach our people that this God which we speak of in China as Heaven is so far away from us that we shall never know very much what he is really like. Therefore, Confucius said to our people, "Do not waste time speculating as to the nature of this God or Heaven, for you will never know very much about him. He is too far away; therefore take the time that you would waste in speculating about the nature of God to learn to live rightly with your fellow men." Presumably Confucius had in mind that if men would learn to live rightly with each other, they would learn through that something of the nature of God.

In another part of his teachings we have this: "How do men know the will of God, or the command of Heaven?" as the Chinese would say. His answer is quite characteristic. He said, "If you want really to know the command of Heaven, study the heart of man." Presumably what most people want in their hearts can be regarded as a reflection of the command of Heaven or the will of God. In another part of the Classics, he says, "Respect and honor the gods and spirits, but keep far from them."

I give you this insight into the historic development of the Chinese people in their groping after God because when you realize these things that are taught by Confucius you begin to understand the present background of the Chinese people in their attitude toward God. This type of teaching, which has left a very strong imprint upon Chinese life, has taken men's minds and hearts away from the contemplation of God and centered them on man. In this fact you will find the first great rival which the Christian religion has to meet when it comes into eastern life. There man has become the center of thinking and living. Man, rather than God, is the kernel of Chinese life and thought today.

Once we see that, and realize that the Christian religion has for its central teaching the fact of God in Christ, we begin to see the

opposing poles in this area of life. In China, men are thinking largely in terms of man in relation to his fellow men, rather than of man in relation to God. In these two rival ideas, we have a picture of the rivalry which the Christian religion is meeting in the metaphysical life of man in the Orient.

Some of you may still recall what Reinhold Niebuhr said to the effect that man's greatest sin is to set himself up in the place of God. I can almost see that picture as I watch Christianity coming with its message of God in Christ into an area of life where man has become the center of thought.

I do not want just to point out the rivalry between those two aspects of life. I want to go a step further and raise in your mind this question: "When we see a culture that has developed around the idea of man and man rather than around the idea of man and God for at least two or three thousand years and is still a living culture today, why should we disturb that culture by injecting this idea of God in Christ, which Christianity brings, into that background?" Well, I would like to point out for myself, at least, two very important reasons why, in the providence of God, this missionary movement has reached out into that part of the world with its message of a living God.

The first reason I see is this: You and I know very well that as human beings, when our life begins to develop, we all have something in mind which we would like to be ourselves. No man is so poor as to have in his life no vision of that something which he himself would like to be. Yes, we all have a pattern. But where does the material for that pattern come from? In an area of human life where we have centered largely on man in relation to man, where does the material for that pattern come from? Naturally from man himself; and when that is so, to put it mildly, we are trying to live life at its second best. No matter what religion says about God, it does agree on one thing, and that is that God is always spoken of as being greater than man. Then why should we throw out of our life that source material which we can piece into our own pattern of life? While it may sound like mere assertion to you, I think it is perfectly true that a knowledge of God is in its final analysis a very important part of the source material for the pattern of the thing which we would like to be in our life. In other words, what we know of God does condition the quality of life you and I live among our fellow men.

Then again, in our background of life, because we have centered so much on man and man and have ruled God out of life, we do not now speak of God as a personal Being. We speak of Heaven as a principle or as a doctrine. When people grow up under that kind of conception of God or Heaven, that people begins to know in its inmost heart the peculiar sense of the loneliness of the human individual without a

God. You and I know, as we look into our own heart, that we are individuals and that as individuals we are separate from other individuals, and therefore totally alone. Yet man finds this sense of loneliness intolerable and so reaches out to build around himself a network of relationships to help him overcome, through fellowship with other individuals, that feeling of loneliness. I think that when Christianity comes with its message of God in Christ it gives to the human soul not only that part of fellowship which we know with man but also that other side of fellowship which we know with God.

For those of us who are Christians, if we haven't penetrated far enough into the heart of religion to know the companionship of God, we are still standing outside the portals of the Holy of Holies. Until we can understand what Christ meant when he said to some of his disciples one day, "For some day you may all leave me, yet I shall not be alone, for the Father is with me," we have not known the meaning of the true fellowship which man can enjoy. Christ with his twelve is a picture of the human side of fellowship, and Christ with his Father is a picture of his fellowship with God. It is only when we know both sides that we know the true meaning of Christian fellowship.

Now let me pass on to another side of life in China. This time it is the more modern side found in the gradual rise of a new national consciousness in China. This national consciousness has come very recently. Even I, when I look back into my own life as a boy, can remember what my father used to teach me about my country. Sometimes he would say, "Now, son, when you grow up and become a man, you must so live that throughout your life you do not have to see the face of a single government official, if you can help it." That was the kind of citizenship taught me by my father.

In those days, in other words, we were not very conscious of China as a nation; we were more conscious of ourselves as a collection of clans. We did not think of ourselves as individual citizens of a country; we thought of ourselves as members of a family clan. Not until I reached college days did I find the existence of a new movement that had come among us. Secret agents began to work among us to call upon the youth of China to rise and join in a revolution to overthrow an effete monarchy and establish a republic in its place. China, they said, is our country and we are called upon to love it, work for it, and die for it if necessary. Thus I knew in my own experience the thrill of such a call. In my generation of students, our first thought as we left college was not just to go out and make a living for ourselves (yes, of course, we had to live and to make a living, but that was secondary). Our first thought was that we must go out as a race of men who had caught a new vision of our country

and place ourselves at her service. I have known how inspiring that thought can be.

I give you a little picture of this side of our life because it will help you to understand the birth of a strong national consciousness which is gradually displacing the old clan consciousness of China. This new emotion and new vision filled our hearts almost to the exclusion of any other loyalty.

Now, let us turn to the other side of the picture. The Christian religion coming into this area of life says to these young nationalists: "Yes, you must love your country, yet above your country you must love God." Many, caught in the first enthusiasm of this new consciousness of their country, begin to wonder: "What! must I place my nation second and my God first? Why should I do that? My nation is so much more real to me. It is something that has nurtured me and made me grow up into the kind of person I am today—why must I give my country the second place and God the first place in my life?" This creates constant tension and rivalry in the hearts of men who have known something of the thrill of this new national awakening and at the same time have learned to know the love of God. Time and again we find ourselves torn between these two allegiances. When we face any national or international situation, we are all the time asking ourselves this question: "Am I going to meet this situation in such a way as to let my nationality condition my Christianity? Or am I going to meet the situation by allowing my Christianity to condition my nationality?" In this, you will see the rivalry Christianity has to meet as it comes into the East today.

Unfortunately, in the world today, particularly in international situations, there is much happening that is steadily turning this new emotion of love of country, which is noble and pure, into something that is ugly and dangerous. I know only too well from my own background in China how the international situations today are already driving this new national consciousness of China into channels of hatred and militarism.

And yet, friends, those of us who have come to know Christ are willing, although it is difficult sometimes, to put our state second and our God first. When we do so (and I think I can say this to you from my own experience), we are not doing something that makes us love our country less, but rather, something which makes our love of country much more true and pure.

This, then, is the second rivalry you will see as the Christian religion goes out to China and comes to grips with this new national consciousness.

Let me now pass on to another aspect of life in China in which you will begin to discover a third rivalry. This time I refer to the incoming of scientific materialism into my country. Let me go back

to the early times to give you some little idea as to the way the Chinese people look upon the material world. I think the keynote word which will express the Chinese attitude towards the material universe is the word *appreciation*. For many centuries the Chinese people have been taught to maintain an attitude of joyous appreciation towards the beauty and bounty of the material world. When I say this, you will immediately realize that on this point the East and West differ somewhat. In the West you have in your attitude toward material surroundings not only the element of appreciation but also the added idea of mastery of this material world. In other words, for the last two or three centuries you have added a little plus sign to this idea of appreciation and this plus sign can be described generally by the words "conquest of nature." This idea of conquest of nature is very alien to traditional oriental thought; and because our basic concepts in this area of life are different, the individual reaction growing out of these differing backgrounds is also different.

If you should bring a Chinese and a European to Niagara Falls, how would each one react? Last year I was traveling with a Confucian gentleman who was visiting the West for the first time. As we drove round Niagara Falls, he saw the grandeur and beauty of the waterfalls, and said to me: "Mr. Koo, what a great enjoyment it would be if we could have a bamboo pavilion in front of the waterfalls and have a few friends sit around a little table, sip a cup of tea, and drink in the beauty of these great waterfalls!"

Now, that is fairly characteristic of the oriental attitude. But when a European sees the waterfalls, he will, of course, be aware of its grandeur and beauty, but he will also be calculating how many tons of water power are rushing uselessly over the precipice every day. There you see the difference that comes out of growing up in different traditions of life.

But what is even more important is that the resultant culture is also different. The Chinese people, working on this idea of appreciation mainly, have not bothered very much to master the secrets of nature and harness the power of nature to the uses of man. And what is the result? The result is that, materially speaking, China is very undeveloped. But you, here in the West, working on the other idea of the plus sign of the conquest of nature, have mastered science; and with that knowledge you have unlocked the secrets of nature and have made nature your handmaiden. As a result you have built up a tremendous material civilization which has added much to human life in the way of efficiency, comfort, and luxury. The contrast between the East and West is so great that, when you take someone from the East for the first time and bring him into the West, he sees your wonderful material achievement and is almost prepared to fall down at your feet and worship you and say, "That is

the kind of development we need in the East." And because we do need this kind of development, it is easy to pass from that and say, "That is the only development we need. What is the use of religion? Of ethics? If we can master science and build up a material civilization, we have solved our problem." That, as you can readily see, opens the door in the Orient today to the rapid inroad of scientific materialism, and that is very much the temper of China today.

Into this picture comes the Christian religion with a ringing challenge to this rising tide of scientific materialism. The claim of Christ is that man must seek first the kingdom of God and all these things will be added unto him. And in this picture—on the one hand our masterly achievement of a material civilization, and on the other hand Christ calling men to seek first the kingdom of God—you will, I think, see another rival. This rival is a peculiarly difficult one, because, while the material things are tangible, the things of the kingdom of God are intangible, and to the young man reaching out for worlds to conquer, he sees this material side and gives himself to it to the exclusion of the other side of life.

And yet when we rush into all of this, what are we doing? When Christ comes into that picture and tells us squarely that we must seek first the kingdom of God, just what is he saying to us? Is there any basis for his claims? Well, I think I can at least say this to you friends. When we are caught in the sweep of scientific materialism, do not let us forget that, in spite of all our wonderful achievements in the material development of our life, those developments touch human life only up to a certain point. Beyond that point you will find that all of our wonderful material achievements do not avail us very much and we have to call in other resources if our life is not to be stunted.

I am a railroad man, and so let me draw for you an illustration from the field of communications. I still remember that, in the days when I first graduated from college, my job took me from eastern China in Shanghai to the western part of China in Chengtu, the capital of the province bordering on Tibet. In those days it took me exactly forty-five days to make that journey—very long and tedious. But if you were to come to China today, you could step into an airplane in Shanghai and go to the same city in western China in less than sixteen hours. What formerly took me forty-five days to do, I can now accomplish in sixteen hours with the aid of science and material development.

When you see that, you begin to see the tremendous benefits of this material development. But in spite of its usefulness, this material development only serves man up to a certain point. Let us think from another point of view, of this same illustration of traveling. Suppose you were to think of me in the days just after my gradua-

tion from college as a very foolish young person, as most of us are when we first leave college. What then does this picture of travel mean? Well, it means this: In the days when I left college, it took at least forty-five days to transport this little bundle of foolishness from East China to West China, but now, with the aid of science and an airplane, I can pick up this little bundle of foolishness in Shanghai and in less than sixteen hours put it down in West China. But no matter how fast I rush through the air, if I step into the airplane in Shanghai a fool, I still step out of it in Chengtu a fool. Therefore, when we assume that material development does everything for us, I think we are acting in a rather foolish way.

Once we realize this, we begin to understand why all wise men and all great religions put the challenge before us to seek first the kingdom of God and then all these things shall be added unto us.

Now let me pass on to another area of life where you will see still another rival to Christianity. This time I refer to the new developments that have come into Chinese life through a gradual awakening of the social passion among my people. I can look back on my own days as a young man in college. We were then first fired with a zeal to clean up the politics of our country, to overthrow a rotten monarchy and to create in its place a new republic. All our minds and hearts were centered on political reconstruction. I know the meaning of that absorption from the first ten to fifteen years of my life.

Then later, as I grew up with the new China, I felt gradually coming into my life and into the life around me a new passion, a passion not just for the political development of our country, but a growing passion for the economically underprivileged people. Perhaps I will shock some of you when I say that in my country, economically speaking, we have perhaps something like sixty per cent of our people who are chronically hungry. I don't mean to say that they are destitute of food altogether, but they hardly know the meaning of a square meal each day. There was a period in my life when I felt no concern for this side of life at all, but now I know this side of life means more to many of us than the politics of our country.

I remember particularly the years around 1928 and 1929 when the intellectual leaders of China, through a public pronouncement signed by some sixty of our ablest thinkers, called attention to the fact that we should not concentrate on politics only because politics would not help us very much when we still have people who are hungry and cold. Therefore, they called upon the intellectual leaders, men who know how to think, to place themselves at the disposal of the masses who are hungry and cold and to give their lives so that perchance they might achieve a more equitable distribution of the things of this world.

Well do I know what it means to have this social passion grip one,

and I can say that when the social passion first catches one, it is a very inconvenient thing because it will not let you rest in your old complacency, in your old indifference to wrong conditions. And when you see this new awakening social passion, you begin to understand why so many of our Christian young people today are interested in socialism and communism and many other kinds of theories of economic organization. It is a new passion for life in my part of the world.

If the Christian religion comes into this picture as a religion of the middle class and is not interested in these urgent problems of economic readjustment, it immediately meets a rival in the hearts of those who have caught the social passion. I know some Christians in my country who have had to leave the church because of their great passion for economic justice. They feel that the church cannot meet situations of that kind. Rightly or wrongly, they assume that, and because they assume it, they leave the church. I have had the unique experience of seeing in my own local church in Shanghai, St. Peter's Church, the last two pastors, one after the other, become communists and leave the pastorate because it is impossible, they say, for them to satisfy in the church that social passion which has caught their lives.

How can Christianity meet this rival? I don't know, frankly. But when we see a church that is satisfied with its own financial security while all around the church people starve and have no jobs, I begin to wonder sometimes whether the judgment of God will not overtake our church as it did in Russia.

Here let me pass on to another area of life and this time take up the ethical realm of man and man. This is one of the great aspects of life in my country. In this area of life I am only going to mention two things. I want first to say something about man's individual development.

How do the Chinese look upon man and his own development? I think that in our part of the world the two great dominating factors which can be considered as rivals to the Christian religion are Buddhism and Confucianism. Buddhism confronts the individual in these terms: "You are a bundle of emotions and desires, mostly evil; these desires lead you into sin and sorrow and suffering." And so the wise man, when he wants to attain the life of contentment, peace, and calm, takes hold of these emotions and tries to extinguish them so that they no longer have the power to lead into sin and suffering. That is essentially the core of the message of Buddhism to the individual.

Well, I must confess that, as a Chinese, I find it very difficult to practice a teaching of this kind. When I say to myself, "You must take hold of your emotions and try to extinguish them," I catch my-

self saying, "Perhaps when I reach the age of ninety or one hundred I may succeed in extinguishing these emotions or desires but not much before that." So you see then, why Buddhism today in spite of its wonderful philosophy has little appeal to the young people of China.

When we pass on to Confucius, we see that he has a different approach to the individual. He also recognizes that the individual is a bundle of emotions and desires but he says that, if you want to attain to the life of happiness, you must try to maintain a state of equilibrium between these emotions and desires so that, when they express themselves in action, they shall be within the bounds of propriety. This word "propriety" is a great word in the Chinese ethical code and for all of our life we have been subjected to the concept of propriety. It is very difficult for me to give you any adequate explanation of what propriety really means. Perhaps through an illustration or two I can give you some inkling of its meaning. Take, for instance, a boy and a girl in love with each other. In the West when they go out driving, you will see them snuggling closely to each other and the boy will have one arm around the girl while he drives the car with the other. A boy and girl in China in love, how do they act when going out together? Well, as far as their emotions are concerned, they also would like to snuggle up to each other as closely as they can—there is no difference between the East and West on that point—but, when they appear in public, you will probably see the girl sitting a little apart from the boy. Why does she do that? Not because she does not want to snuggle up to the boy but because of the influence of this concept of propriety. "If I do that in public," the girl says, "is it going to be very appropriate to my dignity as a young girl?" She will probably say "No," and so she sits a little bit apart in order to conform to the demands of propriety. That is discipline; that is schooled emotion. I feel the same influence operating in my own case. I come to your country very frequently and I have often seen people kiss on the screen. But each time I see two people kiss on the screen, I still cannot prevent what you describe as goose flesh creeping down my back.

Confucius teaches us to take hold of our emotions and so discipline them that when they express themselves in action they shall be expressed within the bounds of propriety because that is the only way we can maintain that equilibrium within ourselves.

Now, both the Buddhist and the Confucian messages to the individual turns the individual to himself, demanding that he lift himself by his own boot straps. The Confucian teaching is a little more possible than the Buddhist because one can at least take hold of one's emotions and try to discipline them. Most of us who have the Confucian background know what that discipline means, but we also

know that when we try to live on that plane only, we live a life that is never free from a sense of external compulsion coupled with a sense of inward rebellion.

You remember the scathing words Christ used to denounce the Pharisees. The Pharisees were not particularly wicked people but they were people who were trying to live a righteous life in conformity to rules and codes. You will always have a sense of external compulsion and of inward rebellion, you will always be observing the letter but violating the spirit of the rule. That is the meaning of hypocrisy.

Let us ask now what Christ says to the self. Christ takes hold of the self but, strangely enough, he does not turn the self upon itself but rather away from itself. Christ bids us to pour ourselves out in love to God and to our fellow men with all our might and with all our soul—in other words, with our whole being. This, strange as it may seem, is the way of freedom, freedom from that sense of outward compulsion and inward rebellion. This teaching of the Christian religion for the self is a peculiarly fundamental part of the art of living.

Let me say just a word on this last phase, man and his fellow men. On this side, I merely wish to say that if I were to sum up for the Chinese conception of man's relationship to his old background of fellow men, I would quote a Confucian statement, "Be good to your friends, and be just to your enemies." Please think a moment what that means: "Be good to your friends and be just to your enemies." It isn't easy to be just to one's enemies because if we look into our own heart, we know we are not far removed from the first stage of human development which I describe as the jungle law of force—the strongest take everything and the devil take the hindmost. But mankind has gradually left that stage, or tried to leave it, in order to come into the second plane of life, the ethical plane of justice. This is a higher plane of life but not all people are on it. Many of us know in our own hearts that if our enemy takes one of our eyes, we would like to take two of his. We find ourselves dangling between those two planes. In our bad moments, we fall back to the plane of the jungle law. In our better moments, we try to rise to the plane of ethical justice.

Christianity comes into this picture and confronts us with a third plane of life, the spiritual plane of love. If you love only those who love you, if you are only good to those who are good to you, what of it? You must try so to love that even your enemies will be included in your love. Those of us who have known the other background of justice to the enemy feel distinctly the challenge of Christ's call to us to rise from this plane of justice (taking the justice with us, of course) and rise until we reach the plane of love. Then love will

begin to temper justice. The plane of ethical justice, high as it is, is a plane of life in which there is no redemption because ethical justice demands retribution, and retribution merely pays for old scores. It creates nothing new. On the spiritual plane of love, however, the first word in love is always forgiveness and once we have forgiveness, we have opened the door to reconciliation; when reconciliation is possible, redemption has begun.

You may say perhaps that I am dreaming. I am not, because I have seen this law in operation between individual and individual and between nation and nation. I watched Germany and France sitting down in Paris in 1918 to write a peace treaty after the war. France demanded, because she had been invaded by Germany, that she have justice. And so, through the Versailles Treaty, she exacted penalties from Germany. Justice? Yes. But because France thought only of retribution, nothing new has risen in the relation between France and Germany in these seventeen years since the close of the war. Nothing new at all, but instead the old feeling of mutual suspicion and hatred has been intensified.

Suppose at the moment of writing that peace treaty Germany and France had been great enough to rise from that plane of justice to the plane of love and had forgiven each other. I am sure that then a different treaty would have been drawn up. The door of reconciliation would have been kept open and something new between Germany and France would have come to pass during these last seventeen years.

Christianity and its rivals? Not always. Sometimes it is preparation. It is only through our own sinful pride that we make the preparation that God has put us through into obstacles and rivals to the revelation of himself in Christ.

A PRAYER

O Lord, thou hast set our life amid dangers. Our needs, O Lord, are more than we can number, and yet thou hast not left us desolate. Like the prophet of old, we are fed day by day; like the widow's cruse which was never empty, thy bounties are unfailing; and of thy faithfulness there is no end. For the confidence of loved ones when we do not trust ourselves, for patience that suffereth long when we are distracted, and know not whither to turn; we bless thee, O Lord. For the hospitality of men's homes ever open to our needs, and for thy grace made flesh in those who shelter our depressed and burdened spirits; for generous minds giving inspiration and nobility in their converse and by their pen to those who hunger and thirst for human understanding; for the glory of the winged thought and the radiance of the printed page; for companionship in life's darkest hours when hope is brought back by the courage and affection of devoted friends and resolute associates; we bless thee, O Lord.

For help when we have been utterly helpless, for the physician's skill and the care of trained and noble women; for the faithfulness of thy servants through long days of suffering and pain, and the touch of human love upon pain-racked body and anxious heart; for love which hath redeemed us when stained and broken by our sins, for affection which believes until it creates the likeness of its own belief, for hope which creates from its own wreck the thing it contemplates; for the unwavering faith of men and women bowed with loss and weighed down with illness and disaster; for those who in the midst of pain have given us some portion of their mighty trust, we give thee our thanks, through Jesus Christ, our Lord. Amen.—*George Stewart.*

**VI. THE CHRISTIAN IMPACT ON THE
WORLD TODAY**



MISSIONS AND WORLD PEACE

MARY A. DINGMAN

Surely many of you have had the experience that I have had this Christmas of listening to the Hallelujah Chorus and those marvelous words: "He shall reign forever and ever; hallelujah, hallelujah!—King of kings and Lord of lords, hallelujah," ending with the words, "The Mighty God, the Prince of Peace."

That is our faith, and it is only because of that faith that one dares to speak of world peace tonight, when war clouds hang low over Asia, over Europe, and over Africa. You will bear with me, because I have been almost an exile from my country for the last eighteen years, and, therefore, I see this country that I love rather objectively and in its relationship to other countries, and I long to bring to my fellow-countrymen some of the thoughts of those who live apart from their native land.

Speaking on war and peace, President Wilkins, of Oberlin said: "If ever there was a problem calling for the keenest and most searching and most persistent judgment of which the human mind is capable, that problem is the infinitely difficult and terribly critical problem of peace and war."

And the Archbishop of York in his little book, "Christ and the Way to Peace," says: "The supreme question of the hour: How may we best as Christians seek peace and pursue it?"

My subject this evening is "Missions and World Peace," but I shall not confine myself to that topic taken in its narrower sense. I am well aware of the marvelous relationships that have been developed by what we generally think of as missions, the weaving together, the fellowship and the intercourse of Christians at critical times of war.

There is, however, a dark side to the mission aspect of peace when we think of the past and of the concessions and indemnities that have been wrung from countries because of crimes done to missionaries. Thank God, we are passing out of that period and now we would rather risk our lives than to risk the danger of incurring war or causing injustice! Then I think we will have to plead guilty sometimes in our missionary appeals of exploiting the darkest phases of life in other lands. Sometimes I think of the picture that could be made of the need of missionaries in the United States, if only the dark side were painted. We certainly need them, but it would be an unfair picture and we should resent it.

Tonight I am thinking of my subject in a broader sense, for without doubt we are entering upon a period when we think of missions

as the evangelizing work of the church of Christ, East and West, a forward movement along a united front against pagan, materialistic forces which threaten to stifle the spiritual development of man, to drench the world in blood and to starve and demoralize increasing millions because of unemployment and exploitation.

Therefore, the common enemy is everywhere, and when we think of world peace we must think of the Christian church as carrying out Christ's mission of peace. In this great crusade we make the appeal to every young man and young woman. There are two great crusades calling to the youth of the world today: the crusade against war and the crusade against unemployment and exploitation. A world without war and a world without poverty—both are within the grasp of humanity if we have the love and the intelligence and the insight to make them come true.

We probably should not have any difficulty tonight in agreeing upon those great Christian principles which constrain us to work for peace: Allegiance to God, the Father of all men, King of kings! The family relationship between all peoples which is derived from this! The truth that all men are brothers! Love as the law of life, and sacrifice as inherent in living out this law in a world where pride and greed and ignorance prevail! But it is in the application of these principles that we differ.

How do we bring eternity into time? How do we resolve that costly tension of living in two worlds at one time? What are the things that belong to peace? You remember those faithful words of Jesus when looking out over Jerusalem: "If you had only known in this thy day the things that belong to your peace, but now they are hidden from you!" And then he painted a picture of destruction which is terrible to read, ending with: "And all because you did not know when God was visiting you."

Down through the ages we are given the chance to choose the things that belong to peace. And when we make the wrong choices, not even God himself saves us from the penalty of the suffering involved. What are these things which Christians should do gladly for love's sake, not waiting to be forced by violence to do them? Reinhold Niebuhr said: "We live in a moral universe. When we break the laws, we suffer the consequences." To me a Christian is one who would do ahead of time for the sake of love and goodwill what humanity will yet have to do as the result of breaking laws and suffering the consequence of chaos and violence.

Since we differ in our ideas of how best to bring peace I can only give tonight glimpses of three ways in which experiments are being made in the attempt to eliminate international warfare from the world. There is the call to some of complete pacifism. God apparently asks different things from different people; and we have to trust his guid-

ance and pray that our understanding of his guidance may not be mistaken. I would like to pay my profound respect to those two young Frenchmen who, driven by the love of Jesus Christ, are willing to spend the flower of their manhood in prison because they feel they cannot answer their country's call to serve in preparation for war. In the spiritual economy of the universe, we shall probably never know what spiritual riches and power they are releasing for the rest of mankind.

But, my friends, some of us are professing a pacifism that is much too easy; it is much too negative. Do we really know what we are saying when we take that position? I beg of you to examine your hearts and to ask yourselves whether you have paid sufficient price in soul struggle, whether your decision is based upon a truly profound conviction that that is for you God's will. Do not lightly take the position, I beg of you.

Then there is the experiment that our own country is trying to make. It is trying to keep out of war by what it is calling neutrality legislation. I grant you that our present neutrality is a great advance over the old conception. I am aware also that the united peace forces in this country are studying how they may make that legislation still more effective so that it will run parallel with the collective efforts of other countries and not cut across and block them; but, my friends, I must be true to my convictions in speaking to you. I imagine that this neutral position is a direct heir of our "rugged individualism" on which we so much pride ourselves. I have sometimes said that we might work the experiment if we could only step off the planet. I don't believe it will work in a world where the spiritual solidarity of humanity is so great that no nation lives or dies unto itself alone. I don't believe it can be effective in a world where the interdependence of the earth, economically, socially, and culturally, is so great. It does not seem to fall in line with the law of vicarious suffering. It seems to me like saving one's own life and of not playing the game with others.

Now I pass to the third effort which is being made. That is the effort of the League of Nations with its twofold objective to promote international coöperation and to achieve international peace and security. I am well aware of the terrible weaknesses and defects of the League. Born as it was out of the agony of the great war, it does, however, represent the greatest united effort that humanity has ever made to find a way of eliminating war from the world. But it has weaknesses that have crippled it and continue to cripple it today. It is tied to a treaty that should never have been called a treaty of peace, a treaty that holds all the seeds of the war clouds that hover over Europe today. It has never been a complete League of Nations. Our own country, one of the greatest in the world, is not a part of it.

Moreover, it called for a revolution in thinking for which the peoples of the world were utterly unprepared, and, I dare say, now, seventeen years after the inauguration of the experiment, we are still unprepared. We may say we are peace-loving. All the people in Europe tell me that. As I go from one country to another, there is nothing more tragic than the fear of each people for the other. The peoples of Europe are in mortal fear. Yet each nation says that it loves peace and that it does not want war.

At the same time these peoples think the things that lead to war. That revolution in thinking required by this effort to achieve collective security has never been made and we have lost precious time; we have not realized in these seventeen years the things that really belong to peace.

What is the League of Nations trying to do? For the first time in history it is trying to substitute international law and order for international anarchy. If we look back into history we will see that there has been the slow development of law and order in ever larger areas of life. In Florence is a medieval house which looks like a fortress. It reminds us of the time when the ruling families of Florence fought. This summer two friends and I motored a thousand miles in Italy going from one hill town to the other. We dipped again into history and found how many times Florence and Siena fought and likewise Assisi and Perugia. They don't do it now. Law and order has been established.

A few weeks ago I saw the film called "The Arizonian." It portrays the time when, in our western communities, there was no law and order. Every man was a law unto himself. There were no judges, no juries, no courts. Each man carried his own pistol and settled his own quarrels. This became an intolerable condition. The film portrayed the struggle between the forces of evil and the forces trying to substitute law and order for anarchy.

What do we mean by international anarchy out of which the League is trying to move? Well, it is anarchy when every nation says, "I am a law unto myself. My national sovereignty is the most precious thing on earth, and no one shall interfere in those things that belong to my national honor. If I should have a quarrel with any other nation, I shall have an army and a navy big enough to make the other nation accept my decision in the quarrel. I shall be judge, jury, and executioner."

In order to establish international law and order, the nations of the world must give up some of that precious national sovereignty. The nations that signed the league covenant took upon themselves a very solemn agreement to submit their difficulties to arbitration, not to resort to war, to respect their treaties, and to respect the territorial integrity of member states. These were very real promises

made in the effort to establish some law and order in the relations between nations.

Give up liberty? Yes. We have to give up liberty these days if we want more liberty. The nations gave up liberty because they saw and believed that it was the only hope of securing liberty from suicide by war; for with international anarchy, with every nation claiming to be absolutely independent, with the costly rivalry in armaments in which we are now engaged (our own nation spending more than any other nation on earth), we are definitely headed toward a war which will stifle all liberty.

This great experiment of the League is in process, and it is that which makes the days in which we are living breathless days. The principle has never yet been clearly established, the principle that the one who breaks the peace becomes thereby the aggressor and has automatically the combined forces of the other states against it. It is the same principle which we have in our national life. If men today in violent fashion settle their quarrels, they thereby become the enemy of the state and suffer the penalty of breaking the law. The world waits to see if the pressure of sanctions against the aggressor will be effective.

Perhaps some of you have gone through agony of mind in thinking what should be your position on coercive sanctions. Should any force be used in this attempt to establish law? Yet we live in a community based on law and which has back of it force. I submit to you that this attempt of the League to establish law and order on the international level is the most united and the strongest effort that humanity has yet made in this direction.

I am well aware of the economic problems and difficulties back of the present situation in the League and I want to say that if the League is used as an instrument to maintain a *status quo* which is unjust, if the League is used by the nations that have all they want to keep down those that have not, it will fail. Therefore, along side of this great effort to establish international law and order, there must be a tremendous effort to do away with those economic difficulties, rivalries, and injustices which make for war.

This is wonderfully illustrated by an experience in the Institute of Pacific Relations at Honolulu in 1925. I had gone there after two years in China, a country where millions live on the verge of starvation, where a drought or a flood sends hundreds of thousands to death. We discussed all sorts of things such as tariffs and migrations. You remember that in 1924 we had just closed the door impolitely and undiplomatically to the Japanese. My American colleagues in the delegation seemed to think that it was right to do anything which would protect the American standard of living—tariff, yes; shut doors, yes. One day I burst forth and said, "What

is there sacrosanct about the American standard of living? It can not be possible for one country in the world to push its standard up, regardless of the methods used, when in other countries millions are starving. Either we must help to pull them up, or they will drag us down." We know something since 1929 of what that dragging down means.

But it was the conversation of a Japanese friend with a group of us that I want to repeat, for he put an important fact most graphically. He told of the time when the oriental nations had shut their doors and did not want us westerners to come in. However, Great Britain said to China, "You have got to trade," and they had a war for trade in opium. Americans said to the Japanese, "You have got to open your doors; you can not stay shut up like this," and Commodore Perry was there, you remember, with his gunboat to give point to the diplomatic negotiations. And we forced the orientals to give concessions and extra-territorial rights and privileges. Our oriental friend continued by saying: "During the remaining years of the Nineteenth Century, the white race went around the world and took all the desirable places which they thought they could use. In about 1900 they said, 'Now, we will maintain the *status quo*. No, you can not come into our country; we do not want you.'" How long do you think that nine hundred million orientals will accept that dictum of the white race? Today we see the waking up of the East. The same problems are back of the Italian-Ethiopian situation.

My friends, in the two great crusades against war and poverty I think we can see the issues. In the great economic struggle to do away with unemployment and economic insecurity will the classes in power, with privilege and wealth, have intelligence and goodwill to sacrifice privileges in time to save us from catastrophe? The same thing is true internationally. Will the nations which have privilege and power (and no nation has any more privileged position than our own, with our vast wealth, our great spaces, our power over nature, our power over machinery)—will these nations do for love's sake what, if they do not, they will be hammered by violence into doing.

These are some of the things that belong to peace, and they call for a personal commitment, a personal dedication. These days are testing our faith. There are times when it seems as if the pressure of the world's sorrow and fear would crush one, and it takes courageous trust to believe that God is back of the universe and that love is the guiding principle. But God can only work through us, through people.

Jesus said, "Blessed are the peacemakers, for they shall be called sons of God." There is the message of reconciliation, bringing people together, wiping out rancor and bitterness by love and fellowship. And then, if war should come, those of us whose hope is rooted in

eternity can repeat those words which we said this morning. They have come with new meaning to me these last terrible weeks, when we have lived on the brink of fear: "God is our refuge and our strength, a very present help in trouble. Therefore, will we not fear though the earth do change, and though the mountains be shaken into the heart of the seas."

Because in our own hearts are the seeds of pride, of greed, of the love of prestige—the roots of sin which lead nations to destruction, I leave with you the prayer that is attributed to St. Francis:

"Lord, make me an instrument of thy peace; where there is hatred, may I bring love; where there is injury, may I bring forgiveness; where there is discord, may I bring harmony. Oh, Master, may I seek to understand rather than to be understood. For it is through forgiving that one is forgiven. It is through dying that one is raised to life eternal."

TOWARD A CHRISTIAN WORLD COMMUNITY

EDWIN MCNEILL POTEAT, JR.

Whatever else may be said about this study, this much at least is beyond debate: the words which give body to the topic have both grandeur and gravity. Observe: *Christian*: Here is an ideal for life, both individual and corporate, that has the intimacy of experience and the objectivity of a moral philosophy. It specifies certain qualities and draws certain lines. *World*: Here is a word supplying us with the idea of extension, historical and geographical and cultural. *Community*: Here is the quality of social organization that for most people is ideal. These three words are, in fact, superlatives in their own right. Strange to say we do not have or need such forms as "christianest" or "worldest" to give the superlative intention. Christian and world and community are superlatives without benefit of a suffix.

Observe further how completely they cover the dimensional reach of human experience. The Christian ideal suggests *height* and *depth*, and all the poignancy and aspiration of the spirit are caught up in its plunging, soaring perpendicular. The world extension suggests *length*, and invites the Christian ideal to move out to the full distance of its sweeping horizontal. The community quality of social organization suggests breadth and our only safeguard against chaos today seems to lie in effort to enclose all the people of all the world within its ample, safe circumference. And not to neglect the modest preposition that stands at the head of this line of superlative dimensions, *Toward*, we have suggested in it the sense of sure direction and steady movement. I wonder if the topic makers of this Convention were conscious of the load of freight they were asking these words to carry.

Whatever they may have thought, the fact is that we have not always treated these words with proper respect. Christianity—or its adjective form, Christian—has survived abuse with the patience of him from whom it is a derivative. Primarily a personal experience, secondarily an historic tendency, and thirdly a body of dogma (for experience precedes dogma as chemical elements precede chemistry), it has been divided up by its friends so that it often has had to stand for one of the three to the exclusion, practically, of the other two. And so its advocates have fallen out and quarrelled disgracefully about it. But no such fractional understanding is worthy of this gathering.

Again, the world has been regarded as a narrow, tentative thing. It was narrowed by ignorance before men sailed the seven seas.

fellowships may regard each other with hostility. They will strengthen themselves after the manner of *Communio*, aye, they may even fortify themselves. This comes close to being a picture of what is going on today in the world. The development represented by the full meaning of the word *Community* has outdistanced the development of our social structure. We have stopped at *Communio*, though we talk of *Community*. We cannot have *Community* unless we have Christ.

We must move toward a Christian world community since in all conscience we are not yet arrived at a "strong fellowship united together for the benefit of all." It will not come to us by itself. At least it never has. Such a fellowship is grounded in moral choices and moral acts. It doesn't just happen. Those who believe in automatic progress belong in the Nineteenth Century and those who look for some vast apocalypse to bring in this fellowship belong back in the First Century. We cannot tarry with them for all their ardor and their simple faith.

So if this fellowship is not to happen fortuitously, it must come as the result of a consciously directed energy moving upon the total life of the world. And that energy will be one or the other of two: it must arise out of a concern for spiritual satisfactions or out of a concern for physical satisfactions. These do not stand in exact and unequivocal conflict. We know that there is an established and reciprocal relation between the two. But when we analyze the drives which result in specific types of conduct, we see that both of these—the spiritual and the physical—establish their own ideals and institutions and seek essentially different ends. It is not hard to defend the proposition that a fellowship concerned primarily with physical satisfactions will differ markedly from a fellowship concerned primarily with spiritual values.

Let's look at these energies. This concern primarily for physical satisfactions is called popularly the economic motive. It recognizes properly the normal demand for what Ruskin called the fourfold services of man: dressing people, feeding people, housing people, and entertaining people. It understands also that the quality and quantity of these needs rise with their satisfaction and that the devices for their satisfaction must keep pace with this rise. This energy, or this economic motive which supplies the moral urgency to conduct, drives men together into communities (and we are using the word community warily here) and organizes the life of the community for the physical or material needs of all.

This is what Karl Marx called Economic Determinism and in this form it has challenged the attention of the thinking people of the world. What does the Christian ideal say in response to it? It recognizes quite openly the fact that man cannot live without bread

but it hastens to add that man cannot live by bread alone. Before the economic motive can erect a safe structure for a world community it must find a ground more solid than mere physical needs. Economic motives unite when the unit is small and needs protection but economic motives divide when the units are large and need expansion. The failure of the recent Economic Conference in London is sorry testimony to the fact that an acute, world-wide economic disaster could not unite the world in an economic community for the benefit of the world. The reason was that economic interests in large nationalist units made men forget the economic needs of the whole world. Only when there is a moral understanding and agreement are unity, and fellowship, and community possible. And there is no moral understanding without self-discipline and no self-discipline without a sense of something bigger and more compelling than our largest possible units or the most imperative concern for one's self or one's needs. That something bigger may be God. It may be humanity. It may be the *civitas maxima* of the ancients, or the beloved community of the late Professor Royce of Harvard.

It is just this needed consciousness that a concern for spiritual satisfaction supplies. Such a concern is born of no wish to escape the stern demands of physical existence. It seeks rather to supply the cement in which all other needs can be securely set, whether they be economic, æsthetic, religious, social, or what not.

What then are spiritual satisfactions? The answer does not need to be detailed to be clear. I am spiritually satisfied only when the life (pattern and behavior) of the group of which I am a member makes possible for me and everyone else the fullest development of the personality. There must be nothing in the nature of the fellowship that makes impossible the "abundant life" for all.

No man can be good until all are good;
No man can be free until all are free;
No man can be happy until all are happy.

Obviously the measure of satisfaction in the Christian community is Christ. So I must be able to achieve economic, æsthetic, and moral Christlikeness. Nothing less than that; and anything germane to or rudimentary in the community structure that prevents or retards that must be eliminated.

Eliminated—there's a troublesome word! We need no argument here to set forth the fact that our present world order softens or deflects the impact of the quest for spiritual satisfactions in the community and that those who elect that aim for themselves are sooner or later crushed by the inexorable pressure of material necessities. It is hard to hear the laugh of the cynic who taunts the disillusioned with his folly and with what he might presumably have had if he

accepted the dicta of economic determinism. And this means simply that some sort of elimination is due, elimination which in the view of some will amount to changes so sweeping as to be devastating. It requires, then, to ask how these eliminations shall be brought about once the ideal that repudiates our social cruelties is established for the community.

To get an answer we need only to observe what energy of renovation is being employed by those who have elected the aim of spiritual satisfactions. Essentially the energy is moral, and it would appear that the Christian advocates of social change are making a choice between two. One is the pressure of coercion or violence. The other is the pressure of persuasion or love.

Few choices are clearer than that which must be made between these two energies of social renovation; between violence and love or—as some are putting it—between radicalism and liberalism. We are agreed that we shall be content with no order of society that does not foster and utilize moral and spiritual values. Fundamental as economic values unquestionably are, they cannot compensate for spiritual and ethical destitution or poverty. Shall we then use force to create, maintain, and advance the Christian World Community? The arguments for it are more than plausible or pertinent—they are powerful. History tells us that many if not all of the concessions labor has won have been by violent methods. We hear the matter argued by men of high intelligence and social passion and we submit to much of what is said. Indeed, we concede the feeling that up to a certain point the argument is convincing. That point, however, is crucial. It is the span of the bridge that should touch the opposite shore. Violence may be the counsel of realism or expediency or prudence, of exasperation, or of despair, but *is it the counsel of Christ?* Until we are sure on that point we must be slow in committing ourselves to it.

The other renovating energy is love, or persuasion. Once again the lessons of history din into our ears their claims and their cautions. The decline of liberalism is hailed by radicals as good riddance. Some of those who despair of the efficacy of so fragile a sentiment as they regard love to be take sides with those who heap contempt on love, and find themselves in the company of others who espouse the paganism of Nietzsche or the neo-paganism of Ludendorff. But what do we mean by love? Is it merely the romantic urge that gets no further than the rumble seat or the cushioned canoe? Is it concerned with nothing more important than candy and orchids? Is its meaning exhausted within the domestic circle? If it is no more than these two aspects of its life—beautiful and powerful though they be—we agree that we carry to the contest a weapon that the shock of struggle will seem to splinter and overbear.

But love is more than this. It is the will-to-good. It is the essence of creativity. It is indeed the essence of the cosmos if we do rightly understand the cosmos. Any world community to be permanent and powerful must be grounded on a living principle, consonant with if not actually partaking of the nature of the cosmos. We cannot move an inch toward a Christian World Community except we move by the way of love, the way of creation, the way of the will-to-good, the way of the cross.

We mean nothing less than that when we say that the love of Christ (which is creative energy) is the impulse that drives us toward the task of renovation. It was surely the experience of Jesus and the ground of his exorbitant faith. And it surely is what the great Apostle Paul meant when he exclaimed "The love of Christ constraineth (*sun-echo*—*συν* plus *ἔχω*—literally "holds together") me." That word glows with a kindling incandescence when we think of it as applied to the very idea of community we have been keeping before us: "That which is strongly bound together by the love of Christ for the benefit of all."

This is, moreover, what Paul in another famous passage seems to have been saying to the Ephesian community: "That Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge." To know love and take hold of it! That's the point. But we want to read that passage again, inserting this time some of the ideas we have picked up as we have been thinking our way along toward a Christian world community. Listen: "That Christ (the enfleshment of creative love) may dwell in your hearts to the end that ye being rooted (a community rooted will grow) and grounded (a community grounded will stand) in love, may be strong to apprehend with all saints the breadth (there's the ample circumference of the idea of community that takes in all the people of the world), the length (there's the sweeping horizontal that encompasses the world-extent of the community), and height and depth (there's the plunging, soaring perpendicular of spiritual experience and aspiration), and to know the love of God that passeth knowledge."

"Toward a Christian World Community"—what a prospect! The physical energies of humankind have made a neighborhood of the world. They can do no more. The spiritual energies of humankind must make a community of the world. They can do no less!

But we shall have to take a long, long view if we are to detect the sure direction and the steady movement. Wickham Steed says political economy seems always to be right about week before last and generally wrong about week after next. We shall have to see beyond

the limits of five weeks, or five decades, or five centuries, or five mil-
leniums perhaps. And this is never an easy thing to do. But prepa-
ration for a new moral order (which is another way of saying "to-
ward a Christian World Community") takes a long time. Impatience
tricks us easily into hasty and often perilous action. But without a
moral foundation we shall be as bad off with one system as with
another. And did not Jesus look far ahead? What was his word,
"I have accomplished the work thou gavest me to do," other than
nonsense if it was not the triumph of an illimitable perspective?

But hard as it is and grievous as the discipline it lays upon us, it
is the long view that is ever the gift of the seer and the saint.
Leonardo da Vinci heard the cranes cry "Come and fly" as he lay
on the side of Mt. Albano looking at the sky. And he called back,
"Some day man will know, and then man will fly." It was a long
time before the Wright brothers slid off a dune of sand at Kitty
Hawk and rode the crest of a billowing wave of wind for twelve im-
mortal seconds. From Jeremiah to Lord Shaftesbury, from Elijah
to Kier Hardie—aye, it has been a long time. And still we may
have to wait. But so secular a voice as Walt Whitman's was raised
in "Salut Au Monde" to validate the fact of its final coming. Hear
him.

"You, whoever you are!
You daughter or son of England!
You of the mighty slavic tribes and empires! You Russ of Russia!
You dim-descended, black, divine-souled African, large, fine-headed, nobly
formed, superbly destined, on equal terms with me!

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"You Sardinian, you Bavarian, Swabian!
Saxon, Wallachian, Bulgarian!

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"You Jew journeying in your old age through every risk, to stand once more
on Syrian ground
You other Jews waiting in all lands for your messiah!

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"You owned persons, dropping sweat-drops or blood-drops!
You human forms with the fathomless, ever-impressive countenances of
brutes!
I dare not refuse you—the scope of the world, and space, and time are upon
me.

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"My spirit has passed in compassion and determination around the whole earth;
I have looked for equals and lovers, and have found them ready for me in
all lands;
I think some divine rapport has equalized me with them."

Shall then the far-seeing eye of the youth of today fail to catch the sight? Shall it not indeed see, and sing, in the words of Babcock:

"We are not here to play, to dream, to drift;
We have hard work to do and loads to lift;
Shun not the struggle, face it!
'Tis God's gift
Be strong,
Be strong,
Be strong!"

as we move toward a Christian World Community?

VII. THE CHRISTIANITY WHICH THE
WORLD NEEDS

CHRISTIANITY IN JAPAN

TOYOHIKO KAGAWA

I

Seventy-five years ago the first missionary came to Japan from America. In those days Christianity was forbidden by the government. The reason for this was that four centuries earlier Jesuit missionaries came to Japan and there were tremendous numbers of followers of Christianity. But at the same time, I am sorry to say that pirates from the same countries of the West from which the missionaries came were plundering many islands in the seas south of Japan. On account of this the Japanese government became suspicious of the growth of Christianity and feared that it would bring political invasion in its wake. So the Catholic Christianity of that time was persecuted. And during the course of the persecution the Jesuit Christians who opposed it had a big revolution against the government of Japan. That caused the Japanese government to close our doors more than three centuries ago, and even today the people of Japan are very much prejudiced against Christianity.

Four years ago, after the Appraisal Commission of the Laymen's Inquiry came to Japan, they reported that Christianity in Japan does not show good signs of progress. In their book, "Re-Thinking Missions," I am sorry to say that there is not a single sentence about the past history of Christianity in Japan which would suggest the reason. If those Catholic believers of three hundred years ago had not rebelled against the nation, probably the progress of Christianity might have been very rapid in Japan.

Even today the so-called Christian nations are aggressive in the Orient and touch our different oriental nations with economic and political aggression. Accordingly, some of our people are very much prejudiced against Christian nations. Therefore, if we need Christianity in the Orient, we need pure Christianity. It is fortunate that Dutch medical missionaries came to Japan seventy-five years ago. One of them, Guido Verbeck, brought the Gospel, became naturalized in Japan, and married a Japanese girl. He became a member of the Japanese government and his great influence is still felt throughout Japan up to the present day.

Christianity brought five things to Japan: purity, the ideal of peace, spiritual blessings, respect for labor, and, more important than all the others, it gave us the true spirit of personal piety to the Eternal God.

I must confess my family sin. My father was one of the private secretaries to the Emperor. He had a wife but he had secretly a

second wife. I was born to the second wife, and, because the first wife had no child, I was adopted as the legitimate child. But when I was taken over to the big house by the first wife, I was cruelly treated, as the son of the enemy of the first wife. As you may imagine, polygamy is not a blessing to the Orient. It is a curse to the family. I wept day and night. When I looked around upon my family, I saw little else but things to make me sad and sorry. So I longed to be pure but was hopeless about becoming so.

There came a missionary who told me the Bible story and helped me to memorize a few verses from the Bible. A new life came to me and the hope that I might become a good boy. Today I can tell you that when I began to pray in my own bed, I felt the power. Millions of souls in Japan and elsewhere in the Orient are now learning to be pure. Buddhism lost its power seventy-five years ago so fully that it is as if it had passed away then.

People blame and condemn Japan because she is inclined to militarism. But who taught militarism to Japan? Some nation taught this militarism to Japan, and I am sorry to say that it is because Christianity has not been in Japan long enough to convert us from militarism that it is still clinging to the hearts of the Japanese.

But when Christianity came it was the most beautiful Gospel. Young men began to be changed. In Japan we have Buddhism, the gospel of renunciation of worldly position. But today it does not give a gospel of redeeming love. It has no principle of the cross. When Christianity came, it gave a gospel of world peace. So today young people in Japan are longing to find the Gospel of Christ and are all the more interested in it when once they are awakened to world peace.

Some months ago a comprehensive survey of junior colleges in Tokyo revealed the fact that, though the majority of their students come from Buddhist families, the personal inclination of more than sixty per cent of them is to believe in the Christian God, the Heavenly Father. It was found that these students had received their interest in Christianity from various sources, such as Sunday schools, general literature, or fiction.

Japan is changing. For the last two years we have been passing through a renaissance of religion. All religions are very active and popular. The people do not like the materialism of either communism or capitalism. Neither of these two systems appeal. The Japanese prefer questing as to how to achieve world peace. Ninety-nine per cent of the Japanese intellectuals do not trust materialism. Unfortunately our newspapers and other agencies of international communication fail to send this news abroad.

Yet Christianity is the coming thing today, though the numbers are small in the churches. Christianity is deep in the hearts of men.

So I may say that Christianity outside the church is speaking in Japan. Today you would find if you visited Japan that the majority of its social workers come from Christian churches. There are several Christian leper asylums. It is interesting to find Christians helping even in a Buddhist social service bureau. And when they find Christians in social work, Buddhists, even Buddhist priests, respect them because they see the principle of the cross truly speaking through their living.

Formerly laborers were not respected in Japan. Until recently laborers were despised in the community and in society. After Christianity came, we found that Jesus, the founder of Christianity, was a manual laborer, a carpenter. So today we believe in Christ. The Japan Federation of Labor was started in a church in Tokyo. Today that church is still its headquarters, though for a while it was managed by the Buddhists. The ex-president of the Japan Federation of Labor, Bunji Suzuki, was a Christian, and today we have the third in succession, Komatsuoka, a Christian. Because Christianity came to Japan, the farmers, the typically poor people in Japan, saw the light. There are 5,700,000 families of farmers in Japan, seventy per cent of whom are tenants and very poor. We have a Farmers Association which is the big federation for these poor tenant farmers. The president is a Christian. Because Christianity came to Japan, farmers and other poor people saw the light.

But more than this, Christ gave us new light to see the true God, the true Creator in heaven; and the true meaning of personality was revealed when we saw Christ. This year we had more than fifteen thousand suicides. Italy had meanwhile about six thousand. In Japan, we had, just imagine, fifteen thousand people commit suicide. Two years ago a college student and his friends, three of them, went to the volcanic crater in the island of Oshima. A girl jumped into the crater with her friend, committed suicide with her friend. That news spread. Within one year, nine hundred and fifty girls and boys jumped into the crater. Suffering in Japan is very great. When we hear the cry of the weary souls who want to commit suicide, we should preach the wonderful salvation in Christ. Although as I have told you that prejudice against Christianity is very bad and deeply rooted in Japan, missionaries, carrying a wonderful example of redeeming love, are gaining a stronghold in Japan.

Love is contagious. When I suffered from tuberculosis in my youth, an American missionary came to me and slept with me for more than four days. This was when Japanese friends were afraid of me because I had a contagious disease. But that American missionary was not afraid of my disease, and slept with me in my bed, because I was lonely, having lived alone by myself for some time.

When I found that I had a friend in that American missionary, I

thought that I must spread the Gospel of this wonderful redemption, of this wonderful, redeeming love. Love is contagious. Because I was loved by this American missionary, I am trying to extend that love to my native friends. I am sometimes asked whether or not we need more missionaries in Japan. For my answer, I repeat, that we need people who can love us. Many people despise the Japanese because Japan as a nation is militaristic. But if Christ can forgive our sins, I hope that some people may be able to love us, to love even a Japanese.

Today we have only three hundred thousand Christians in the church. We have eighteen hundred churches in Japan, of which the majority are in big towns and cities. We have about thirty million people living in the villages. We have nine thousand villages, among which are only one hundred and seventy preaching places, and so our rural area is not well evangelized. And those farmers are down and out, miserable. There are about 5,500,000 farmers and 1,500,000 fishermen who go out to the open seas to catch fish. Japan is very poor and so we have to get food from the open sea. And yet we have no single missionary, no evangelist, for the fishermen. The Gospel of Galilee was first preached to the sons of Zebedee but these Japanese sons of Zebedee have neither church nor chapel.

There are at least 20,000,000 laborers and their families but I don't know how many churches there are among laborers—about ten or fifteen perhaps.

The Buddhists nowadays are very anxious to put the image of Christ in the temples, and so Buddha began to get recruits from Christ. And meanwhile the mission forces are going from Japan very rapidly and we have not worked hard enough to get new recruits for the evacuated places. But as I have told you, suffering in Japan is very great. The more we find of suicide, the more we need the preaching of the Gospel of Christ.

So in Japan we are trying to do three things: spiritual evangelism, educational evangelism, and industrial evangelism. Spiritual evangelism you understand; educational evangelism I must tell you about. We are trying through it to get self-supporting lay leaders in great numbers. We are very poor so we haven't money to support many pastors and evangelists. This is especially true in the farming districts. So we are now trying to get more farmers to be converted for Christ and we are, therefore, picking up any sons of Japan, any at all, who will not move out of the villages, and we are training them for lay leaders in the Gospel Schools for farmers of which we now have about one hundred. My prayer is to get one hundred Christian groups each year so that within the next ten years I am praying to get one thousand Christian groups in the rural areas. We are try-

ing to train the leaders to do this and also are raising up some leaders among the laborers. We need leaders for the Gospel Schools.

We are praying for the application of Christianity to industry. Capitalism in Japan has failed. The Japanese government has started coöperative associations. Eighty per cent of the farmers are now organized in coöperative associations. And the Japan Coöperative Federation of these associations is now headed by a Christian, formerly a banker, now a coöperative leader. But communism came to Japan. Fifty thousand labor leaders were arrested. Two thousand five hundred university students are in prison. The best Christians of the Young Men's Associations were turned to become communists. We must confess that we have no Christian economic ethics. I have found that there is only one way and that is through Christian coöperative movements. Some of you do not like this way but there is no way to have Christian economic ethics without having the coöperative movements. So today we are eager to put the Christian economic application into industry through coöperative movements.

When I was in China in the year 1931, I found people asking the missionaries to organize many coöperative associations in China. Unless we find out some means to help the farmers, the missionary movement is not very effective. We are suffering today from depression and panic, even in the Orient. And where is the Christian solution to that question? There is only one way, and that is Christian coöperative associations.

As long as we have immorality in the world, we need Christ. As long as we have talks and rumors of war, we need Christianity. As long as we have class struggle, we need the Gospel of the cross. The Orient is thirsty to find the true God, the God who can promise us salvation, who has given us new light through Christ. We are hungry to see the true light and we believe that there is only one way. That is in Christ.

II

When I was in the slums of Kobe I found that those poor people were suffering from economic mismanagement. They were very poor, and what was needed, essentially, was to organize some coöperative associations for them. In the beginning I organized labor unions but later on I found that it is not sufficient only to help labor unions to be organized.

As you know, in the year 1871 in Paris there was a big revolution and the laborers in France, a hundred and fifty thousand of them, succeeded in getting possession of the factories. For six months they had control of the means of production and manufactured and manufactured, but they failed after that because they could not sell their

commodities at all. In Japan I have found the same difficulty in organizing only the laborers as producers, in labor unions. I have found that the producers are not sufficient. So I thought that unless I could organize consumers in unions to help the laborers, I would not be doing justice to the laborers. Later on I found that the consumers are suffering from so-called private pawnshops, so I began to organize Credit Coöperative Associations.

After the great earthquake in 1923, I was asked to help the poor people in Tokyo. We had in those days about three thousand pawnshops in Tokyo and more than forty million *yen* was loaned to the poor people by those shops. The interest charged is from forty to fifty per cent. Loan sharks squeeze these poor people. So I thought it utterly impossible to help them without organizing some Credit Coöperative Associations. I asked three thousand three hundred friends to join our Credit Coöperative Associations, and they were willing to do so. This time I went to the Central Credit Coöperative body in Japan. The Japanese Government had sponsored the Credit Coöperative Union Movement, about thirty-five years ago, in the year 1900. Today we have about fourteen thousand credit unions and they are exempt from income taxes and they constitute also a big central political body. They have about one billion eight hundred million *yen* as deposits. So I went to those coöperative banks and got about one hundred thousand *yen* and began to lend that money to the poor people and they were very glad to borrow money from us.

A little later on our neighbors in the labor section found that we are very kind to them and that we are Christians; so those merchants, retail merchants, poor people, came to us and expressed their willingness to put their deposits in our Credit Coöperative Unions.

We had about one hundred thousand *yen* as the deposit, and this has now increased to more than two hundred thousand *yen*. We have gained a net profit of more than ten thousand *yen* a year, but, by this time, because we get very much profit we do not return that money to the members. In the beginning, we adopted the principle of returning the profits to the members according to the ratio of their patronage of the Credit Coöperatives or the coöperative banks. Those who patronized them more received more. But I thought that this plan would mean that those who had more would get more, and that this was not good. So this time I studied how to adapt Christian principles to this situation, and decided to give the profits back to the poorest members of our Credit Union. We have now about two thousand six hundred members. We know who are very poor and who are rich among them; and we are willing to lend money to the poor without interest or profit. Our members are satisfied and this Christian coöperative system is spreading in Japan. Some Credit

Coöperative Associations are very rich, but they do not know how to use the interest and profits that they gain.

Some six years ago, I proposed to start Credit Coöperative Hospitals. About thirteen years ago I opened a free dispensary for poor people. There was a Christian mayor in a certain village. He came to me and found that I was organizing consumers' coöperatives, and so he adopted the consumers coöperative principle to the hospital he needed in his village. He got the money from the bank to start it, and established credit banks and dispensaries based on that scheme. That was the beginning of the Japanese Coöperative Hospital movement.

Later I discovered that the villages of Japan have no physicians. So we thought it obviously best to start a medical coöperative hospital based on non-profit motives. We had a bitter struggle with the physicians' associations. They did not like my idea, but I thought it absolutely necessary to help those poor farmers. We have about thirty million farmers and at least ten million of them have no doctors; so with the physicians that liked my idea I thought I would make a coöperative hospital. I asked my friends to join me and I started one hospital unit in Tokyo to let the nation know what a medical coöperative hospital is. In those days the communist movement was becoming very strong in Japan. Fifty thousand labor leaders were arrested. Two thousand five hundred university graduates and students were arrested and put in prison. I knew we could not help those in danger, though they were university graduates. They were very poor so we thought it necessary to establish a sort of coöperative hospital among those poor belligerents. We succeeded in getting about one hundred and seventy thousand *yen* as capital, and we have today fifty-one beds and about eight physicians, six of whom possess Ph.D. degrees. Every day we have more than two hundred patients coming to the hospital and since we employ the physicians, the patients have to pay very little. For instance, an operation for appendicitis costs only thirty-five *yen*, less than one-fifth the ordinary charge of one hundred and eighty *yen*. The middle-class people in Tokyo are so well pleased with our Movement that it has begun to spread in Japan. We have today about two hundred and fifty-one coöperative associations aiming to start coöperative hospitals and there are already ninety hospitals with government recognition. We have about eight million *yen* as capital invested in hospitals and equipment.

The national government of Japan found that it is necessary to have national health insurance coöperatives. If you study carefully you will find that health insurance is on a big scale in Germany. England has coöperatives but not coöperative national health insurance. On the other hand, coöperative health insurance such as they

have in Denmark is quite successful. Some Japanese companies, finding that our Medical Coöperative Associations are helpful both to the coöperative movement and to the farmers in time of sickness, thought they would start health insurance coöperatives. They asked me to be one of the commissioners to examine and study this question, and for more than a year I have been studying the situation in Europe. Before I came to America this time we finished our agenda to be handed over to the Minister of Home Affairs, and that bill will go now to the houses of the Japanese parliament.

You will find that when we organize coöperative associations there is some idealism. Moral principles are applied to industry, so it is easier to make the organization itself good. It is so in the case of marketing associations, of public utility coöperatives, and of consumers' coöperatives.

In the year 1925 I went to Palestine to study the Zionist movement of the Jews there. I stayed one night in Tiberias, by the side of Lake Galilee. That night the General Secretary of the Zionist Settlements in that district of Galilee, a Jewish lady, came to see me and told me that when they first had received contributions from abroad, they had lived on the principles of communism, but that after the contributions had increased they had to change their principle and adopt the coöperative method because quite a number of their communist members did not like to work. They were lazy. The industrious ones complained to her against the lazy fellows. Out of seventy-two villages, thirty-two had adopted the coöperative instead of the communistic method. This executive secretary said to me, "Mr. Kagawa, it is inevitable; communistic principles may work when all people have a very high standard of morality, but when they don't show good moral behavior, it is very difficult to adopt communistic principles through and through."

There are seven types of valuation in the economic enterprise. We must respect *Life* as the first principle; then we must respect *Labor*; then *Exchange*; then the principles of *Growth*; then *Selection* for efficiency; then *Law*; and then *Purpose* in life. Those seven principles are the most important principles in economic enterprises. When we consider values we know that we cannot change the situation of the state or the law through a revolution. Law is only one-seventh of our principles of value, and to try to change it through a violent revolution destroys too many of the other basic values. But ordinary laborers do not understand these seven principles of economic valuation and so they attempt to overthrow the economic situation within one day. But that is impossible. The communist movement does not employ the principles of valuation.

It is interesting to notice that even the communists have found that they cannot get along without the coöperatives. When Lenin

and Trotsky were successful in overthrowing the Kerensky government in the year 1917, they were successful also in dissolving all the coöperative associations that existed in Russia prior to that time. But a few years later, in 1921, Lenin thought he had made a serious mistake and he restored the coöperative associations to their position again.

In Japan, because we are very poor, there is no way but to organize coöperative associations. Today we have more than five million two hundred thousand people or families who have joined these coöperatives. And as for silk production, eighty-two big producers' coöperatives produce about eighteen million *yen* worth of silk and they sell to New York, directly from Yokohama to New York.

If you study carefully the economic conditions in Japan you find that because we have coöperative associations the communist movement and the fascist movement cannot do much. You will understand. The first coöperative association in England was organized by the twenty-eight Rochdale weavers. But later on Charles Kingsley, his friend Frederick Denison Maurice, John Ruskin, and those people who are called Christian socialists, favored this coöperative movement. Frederick Denison Maurice was made the first president of the Coöperative Wholesale Association in England. And he was decorated by the French Mutual Aid Coöperative Association. So we have the highest precedents for favoring the coöperative movement. The coöperative movement is very easy to organize. And there is only one principle for Christianity, that is coöperation.

The capitalistic system has four main difficulties: It is based on *selfish profiteering motives*. It has the power to *accumulate money for the few* because it is based on competitive principles. The few compete with one another so that they need big *concentration of capital*; and this results in *class struggle and revolution*. But with the Christian coöperative motives we can get rid of the profiteering motives. Then there will be no need of the concentration of capital, no fear of class struggle and revolution.

So today I think that if we could study and act on the principles of Christ to organize coöperative associations, that is the future, the future for the Christian movement. And I believe that the Orient is eager to get coöperative associations. This is not merely a dream. In England sixty per cent of all the consumers have joined the consumers' coöperatives. In Germany practically eighty per cent of the farmers have joined the coöperative associations. In Denmark, in Sweden, in Norway, in Finland, everywhere where the coöperative movement is in action, they have found the way to solve the depression. But we need to apply more Christian principles to industry, and I believe that the coöperative movement is the new approach to the solution of this problem.

THE OMI MISSION IN JAPAN

WILLIAM MERRELL VORIES

I know that the story of what one Student Volunteer Convention did to me is not a very important subject and that, according to the laws of averages which some theorists tell us about, we might expect only one person in each row of the seats before me to become interested in what I have to say tonight. And if we only knew just which one, the rest of you could catch up on the sleep which you lost last night or perhaps catch up on the notes from the more interesting parts of the program. But only God knows who that one person is in each row of seats. To that person there is something vital in what might happen to him in a Student Volunteer Convention.

And so I am going to try to tell you as quickly as possible the story of what did happen to a certain very green and unpromising sophomore who came up as a delegate to the Student Volunteer Convention in Toronto in 1902. Until I had gotten through some two-thirds of that convention I thought, in my rationalized religion, that I was a pretty good Christian. In fact, I thought that I was very much interested in missions. I had carried that interest to this point: my whole life purpose from boyhood had been to become an architect. And when I felt the call to go to the foreign mission field some years before, I had faced the choice between my duty to be a missionary and my desire to be an architect. And as is always the case when we decide between what we want to do and what we think we ought to do, we compromise by doing what we want to do.

I had made up my mind that I would be an architect. But this is the rationalization, and the beautiful rationalization, of the thing: I was going to make a great deal of money by that profession and contribute enough of it to support three or four missionaries on the field. Don't you see the beauty of it? It would save the mission boards from paying my salary and my traveling expenses. It would give three or four times as many workers in the field without costing the boards a cent. And, especially, it would excuse me from going.

During these days we are together here, believe it or not, if I close my eyes, I can very easily imagine myself back in the Toronto Convention, although it was thirty-four years ago at this very time. There I heard a formidable array of world conditions and imminent crises the like of which the world had never faced until that day. And I heard an unanswerable array of arguments and appeals in the form of wonderful sermons. But they did not affect me in my rationalized religion.

And then there came in one of the addresses a sentence in which

there was a challenge. After reviewing all the world conditions which had been laid before us, Dr. Mott, quoting Dwight L. Moody, said, "The world has yet to see what may be accomplished by a single life wholly dedicated to do the will of God, cost what it may." I looked upon the five thousand faces around me in the hall and I thought, "How much longer has the world to wait to see what a dedicated life could do; and why don't some of these people try it?"

Then there came a moment sometime later in the convention when a very simple narrative was given of the personal experiences of a missionary to China who witnessed the fortitude of the Chinese Christians under the persecutions and martyrdom of the Boxer Rebellion. And then something happened. For a moment of space, every one of those five thousand faces in Massey Hall faded from the picture. Even the speaker on the platform was lost to view. For that brief moment, that awful moment, I seemed to be the only person in the hall, and on the platform was Jesus Christ. He said, "Why don't you try it?" That made all the difference, and that was the beginning of an entirely new life. In the first place (how it could happen in so short a space I cannot explain), as I saw myself there, I looked like a fool, and my rationalized system looked like the production of a fool's imaginings. I discovered that I had never been a Christian at all. I discovered for the first time the meaning of being a Christian—one who surrenders his plan in order to take up the plan of God. I saw how foolish it had been of me to think that I could earn money and give money to God to support three or four workers in the foreign field. As if Almighty God, the Creator and Controller of the universe needed anything and could be given anything by a human being!

I realized for the first time that everything that I ever could possess, even life itself, already belong to God. It was not in my power to give it to him. He had lent it to me, and the only position that I could see for a Christian was that of a steward using those resources for carrying out the plan of God.

Also an entirely new idea of what it meant to be a missionary came before my eyes. A missionary—not somebody sent out to do a certain piece of propaganda and paid for doing it; not somebody with the ability to do a certain piece of work, but a man or a woman whose life is so completely dedicated to do the will of God that God can use him to reveal himself to the people anywhere. (A missionary does not have to cross the ocean to begin his job.)

Then I saw a new meaning of mission work: Love sharing with the needy; the missionary moving into the kingdom of God himself in order that he might invite others to come in, rather than urging others to start the kingdom of God; going and not sending. Even God could not save the world by sending messengers. He had to

move into the world in our human form before he could save the world. How could a missionary, a finite being, do better than God? Being a missionary meant to take the thing personally, as a real relationship. I heard a story the other day which illustrates beautifully what the meaning came to be.

A certain physician, a specialist, received a telephone call from another doctor at the emergency hospital telling him of the case of a young boy who had met with a sudden accident. He had done everything he could think of, but he wondered if this specialist could not suggest something else. The specialist listened over the telephone to what had been done and replied that it seemed to be all anybody could do. There was no use of his coming over. But the other doctor said, "Please, for my sake, won't you just come and look at the case. I feel that I am getting nowhere." When the specialist came in, his expression suddenly changed and he cried, "My God, it is my own son!" There is a vast difference between an interesting case for medicine to cope with and "My son: I have *got* to save him." When we get that idea, we are qualified to do mission work. Mission work means to build a unit of the kingdom of God somewhere—it may be in Indianapolis, it may be in Timbuktu—by which people may understand what our preaching means.

I have been very much impressed by the report of the representatives of the Hartford Mission Fellowship. The outline of what they consider to be the work of missions is precisely the same as that which came to me in the vision in Toronto thirty-four years ago. The Toronto Convention came to an end, but the vision did not. It went back to college with me and remained through the succeeding two years of my course. Nothing else was important, except to prepare to go out somewhere to try the experiment of whether this thing could be done. It looked like a very foolish undertaking, because I was working my way through college and had no prospect of ever having any resources. The vision called for something like this: A new society in which all departments of life should be represented so that we could reach every class and condition of men; the work to be located in a difficult and distant and needy place where no one else was likely to try to help; the work should not be a foreign system foisted upon the native people, but coöperation with the people of another nationality in an international movement. It must include business and industry; it must include medicine and education and spiritual activities. It must be interdenominational; it must be self-supporting upon the field.

How to start it all was a question, and where to go was a question; but the whole thing hinged upon the idea that it was to be the doing of the Spirit of God, working through human beings. Therefore, to

make too minute plans would be to spoil the thing in advance; and so there was nothing to do but wait for guidance.

It came, as it must always come if we are in the Spirit. The beginning was very simple. An opportunity came to go to a country town in Japan—a town in a province without a church and where no missionary had ever been stationed. A Government Academy needed an English teacher. The means of support was provided; and the beautiful thing about it was that by doing this teaching one might come to know very intimately the young men, the future leaders, and choose there the coöperators to join the movement. After a period of great success in convincing the students of the ideal and in getting them eager to help, there came a moment which seemed to be complete overthrow. Just as the large group of Christian students was graduating and going out to distant parts of the Empire, there came the notice that my contract must be cancelled because there had been too much success in persuading the young men to a new objective, a new method of life. The whole thing seemed to be overthrown; and just at that moment we had completed a building in which to house the work, and into that had gone every penny of my savings from the liberal salary which the Academy had paid me. Suddenly I found myself practically alone in the new building, in a country town where I was so under the suspicion of the populace (because of having been fired from my job) that no one would have anything to do with me.

I did not have a cent of resources left, not a thing to eat for even two or three days ahead. Then it wasn't quite so easy to believe in the great vision and the unerring guidance of the Spirit. It looked for a moment as if I had been let down; and yet, as one looked at it afterwards, nothing could have been better for the future of the work. We were left without any material resources, and had to depend upon the only resources that count. If there had been money, those young men who were temporarily enthusiastic about the proposition would have come rushing in, expecting liberal salaries; but there wasn't a thing to pay with; there wasn't even anything to live on. So it had to start with two, myself and one young graduate; and he had all the money there was. He had persuaded his family to continue his schooling allowance so he could stay on, and his schooling allowance was the munificent sum of \$8.50 a month. Two of us, young husky fellows with a big idea, had to live on that.

But it was enough. And then happened the first miracle in the series that followed. I told you a moment ago that I had studied architecture as a means of escaping the foreign field. When I finally capitulated to the will of God, I reproached myself for having wasted years of my life preparing for a profession that would be of no use on the mission field, but now architecture became the means of stay-

ing on the field. We opened an architectural office. It was a most foolish, nonsensical thing to open an architectural office in a little town that had no prospect of business; but it was the only thing I could do; and what followed goes to show two things: First, a missionary should do what he can do, and not what he thinks it would be very nice to do. Second, when we surrender our plan to God and he gives it back to us something has happened. There wasn't anything wicked about architecture, but there was something powerfully wicked about the use of architecture to excuse me from doing the will of God. When architecture came back it was multiplied a hundredfold. My dream had been to support three or four workers in the field, but today we have three hundred and forty on the payroll who are giving their time to the building of the kingdom of God in the province of Omi.

If I had stayed in this country according to my plan, I might have made a little money at architecture, but by now I might be out of a job, like some of my contemporary architects. I might have contributed a little money to the support of a few missionaries; but by this time I probably should be excusing myself from further support, on the grounds of the need at home. At any rate, whatever might have happened, one hundred times as much actually has already happened because we turned over the reins to God.

Now, the ideal of our architectural department was not simply to make money to support a group of workers. If that were all, it would have been a pretty poor affair; but the idea was that through the practice of architecture we should demonstrate the principles of the kingdom of God. It was from the beginning a coöperative movement, and so the method of practicing architecture was, and is, and always will be *different*, until the whole community becomes also Christian.

I haven't time to go into the details of how different it is, but you can get the idea when I tell you that a few years ago an educated young man, who later became a professor of physics in the Imperial University of Tokyo, came to our architectural office to get plans for a residence. The first thing he said was, "I am afraid you won't be interested in planning my house, because I am an agnostic, and your organization is notoriously Christian."

"Well," I said, "that doesn't necessarily prevent our serving you, only there will be a few conditions if we do the job. The rights of the contractor will be considered as much as yours, and the laborers will have to have Sunday off, just as you have in your job in the University. They are as human as you are. There will be honest prices paid for the materials used. There won't be any crookedness about the deal from start to finish. If you agree to that, we don't care what your religion is."

"All right," he said, "that will be an interesting thing to try." So we went ahead. To make a long story short, during the year required to get the plans out and the building completed, that man came into contact with our Christian young men of his own age. He saw Christianity in action. Before the job was done, although he was busy studying his speciality of physics, he found time to be tutored in Greek and Hebrew so as to read the Bible in the original tongues. One day he came to the office, after working hours. He locked the door behind him, and said, "I don't want to talk about business today. Would you teach me how to pray?"

A few years later he was going out during his summer vacations, at his own expense, to a little place seven miles beyond the end of the railroad to preach the Gospel. It was off where there were no missionaries and where no missionary would ever be. That wasn't enough. Still later, this erstwhile agnostic resigned from the Imperial University, sold his possessions, went into that country village, bought a farm, moved his family there, put on overalls instead of cap and gown, and began to give his whole life and use his whole resources to building up a branch of the Kingdom ("a second Omi Mission," he calls it) in that mountain fastness, among backward farmers. The only thing that would let you know that he is a scholar, when you visit his modest, old-fashioned, second-hand farm house, is the fact that, although two thirds of it is given up to a Bible Institute and he has only a few rooms for himself and his family, he does have a library in which there are books in five languages, all of which he reads.

The only human likeness to it which I know of is Albert Schweitzer, that great European scholar who went to "bury his life," as the materialists say, in Africa; and the better pattern is Jesus Christ who gave up much more than that to come into a much dirtier situation for us. But the point I wish to make is that this Japanese professor got his idea from getting his house plans in an architectural office conducted for evangelistic purposes.

But we soon found out that while we could touch professional men by means of architecture, we couldn't make a dent on business men. Although they admitted that Christian principles worked with us, they would not admit that they would work in business. They said, "You can't do it in business; the whole principle of the economic world is against it. It can't be done."

How could we answer? We couldn't answer, and so we ourselves went into business. I wish I could tell you of some details, all the laughable things—without capital, without experience, in that same backwoods town, where there were no prospects of any customers—how we raised \$50,000 of capital by printing beautiful stock certificates and presenting them to the workers in the department.

Why we raised the capital just as easily as some of the big bankers who wreck the finances of the country.

The result of this non-profit business experiment, in which the workers are considered first and the others afterwards, in which all share and share alike, and the complete profits of which go into the same treasury as those of the architectural department (all to be used for the building of the kingdom of God)—the result is the same as in the architectural branch. We have business men who come from hundreds of miles, an average of one hundred and fifty visitors a month, to see how and why this different business is conducted. While they have been going to the wall in the depression, our business has doubled its capital twice, has increased its personnel three or four times over, and has increased in efficiency right along. They can't understand it; neither can we, except as one man put it, "We can't understand it, unless your religion has something to do with it."

One man came to spend just one day and a half to see how we work. He was such an awful drunkard that his wife wouldn't let him come unless he should bring their twelve-year-old child along. She thought that the responsibility of that child would keep him sober long enough to get home. He stayed thirty-six hours in our midst and studied the processes of doing business in the Omi Brotherhood. From that day to this he has never drunk a drop of liquor, and within six months he and his whole family had joined a church in Tokyo.

We found other things that needed remedy. We found the tuberculosis curse in Japan greater than in any other civilized country in the world. We went to the business men and the capitalists and tried to persuade them to build a modern tuberculosis sanatorium. They said that nothing could be done; that there was no use; that tuberculosis was like leprosy; and that you couldn't cure it and there was no use wasting money on it. We said, "It can be cured by the sanatorium method."

We had no money, we had no doctor; but we *had* to do it; and that little sanatorium influenced the Government, and now the whole country is spending millions and millions of dollars in fighting tuberculosis. Now every municipality in accordance with the national law must maintain a tuberculosis sanatorium. That is quite an achievement for a small bunch of cranks in a country town!

You may be interested to know how we support that sanatorium. I would like to do a little propaganda work at this point. That sanatorium is supported by no other means than this: not one of the 340 members of the Omi Brotherhood uses tobacco; and that saves about \$1,000 a month. That pays for the overhead of the sanatorium. If we were to smoke one pack apiece a day, we would

have to close up the sanatorium, and if we were to smoke three packs a day, we would burn down the whole sanatorium.

I am getting a little ahead of my story, but when I get to the end, I want to suggest some practical ways by which we can begin to be missionaries now. I will tell you this one now, because I may forget it. One of the ways is this: Can't some of us start a campaign to turn the hundreds of millions of dollars that are burnt up in tobacco smoke into those depleted mission treasuries that we have been hearing about?

However, to get on with my story, we found out that just getting the business men wasn't enough either; there were the producers of goods, the industrial workers in the factories. What could be done about them? There were all kinds of seminars, studying how we could solve the industrial problem, but nobody was starting a factory on Christian lines to show how it could be done. We didn't have any experience in this, either, and didn't know how, and didn't have the capital, but we *had* to do it, or we wouldn't have finished our job.

So we now have two factories. I can't go into the details of how *differently* these factories are run—only that the workers are part of the organization and not people who are hired and fired. One of the greatest inspirations I get is to walk through the factories and see the smiling faces of the operatives who know what it is all about and know that they themselves are contributing to the building of the kingdom of God. I have come to believe that I have found the meaning of that great song, "Mine eyes have seen the glory of the coming of the Lord." The *glory* is the smiling faces of those factory operatives who are helping to build the kingdom of God instead of being exploited to build the kingdom of Mammon.

Of course, we have to have *educational* work, too, but our idea of education is not to build little third-rate schools as bait to catch converts. It is to demonstrate that Christianity, when it starts to give education, gives the *best* education in the world. We are trying to do something that the government hasn't done yet, and instead of being prodded along by the government to keep up to its regulations, we try to keep a few jumps ahead, so that the government will try to bring the regulations up to a higher standard. I have no time to tell about that.

There has to be a *church*, of course; and how do we get our church with nine different denominations working together, and with four nationalities? Our project involves the coöperation of four nationalities. That is significant. The staff of the Omi Brotherhood consists of Japanese, predominantly, because it is in Japan, but there are also Chinese, Koreans, and a few Americans. This feature is a necessary part of the project. Everybody says that

these four nations sooner or later are going to bite each other's heads off, and if Christianity can't make them live and work together harmoniously, then there is not anything that can. We cannot have the kingdom of God if we cannot make the *difficult* propositions work out.

We have had one Korean supervisor over 300 Japanese workmen on a large building. Japan is full of Korean workers supervised by Japanese overseers; that is the regular thing; but the Korean overseer supervising skilled Japanese labor was never before heard of in the history of the world. In this case a 4,000,000 *yen* office building was being built in the city of Osaka, and there was a building in progress right across the street (the immense home office of the Sumitomo Bank) costing the same, started about the same time, and working a gang of non-Christians seven days a week, twelve or fifteen hours a day, with no holidays and no consideration whatsoever of the workmen. On our side of the street we were handicapped by working reasonable hours and six days a week, and, of course, people expected that there would be labor troubles from beginning to end.

The owners of the building came to us with great concern and said, "Do you realize that with the building costing 4,000,000 *yen* it means that throughout a whole year an average of 2,000,000 *yen* will be lying idle, and you are asking us to throw away fifty-two good working days. Do you know what the interest on 2,000,000 *yen* for fifty-two days would be? You are asking us to forfeit that great sum of money simply to carry out your ideas." We replied that we were treating these workmen as workmen should be treated and that we believed that the owners were not going to lose anything by it. Much to the surprise of the community, our building was done one hundred days before the one that was working seven days a week, and we had not one minute of labor trouble from start to finish. The group across the street was having labor trouble all the time. That is one reason why we beat them.

We have heard of the menace and the degradation that is being spread out in the Orient by our American cinema pictures that are too vicious for home use but are being sent to the Orient where the people are not supposed to be very critical. The damage which they have done cannot be estimated. We made up our minds that this was not going to happen in our town. We are only a little group of five hundred in a town of twelve thousand and yet we stopped the cinema from coming in. One place was built and started, but it is now a warehouse. How did we do it? Just the way anybody could do it. We built our gymnasium equipped as a moving picture theater, and whenever the town gets hungry for movies, we get good ones and show them at low prices. When anybody comes and starts showing dirty pictures, we get there first with a good pic-

ture, and cut the price to where they cannot possibly compete with us. By this simplest of means we have solved that problem.

We shall now go back to where I left off, and tell about the church. Because we are a group from nine denominational sources, it does not mean that therefore we kick over the church. The church was one of the first things that we started; and now we have in that little town—I wish you would listen to this, because I have been hearing so many tales of the state of the church in this present time—we have a little church which has never had one penny of money from the United States and which for twenty-five years has never taken up a collection in any meeting. Yet it has always come out at the end of the year with a cash surplus. The attendance at morning services is better than one hundred per cent of the membership. (That is possible if you have enough zeal to bring along a few non-Christians when you yourself come.) The attendance at prayer meetings on Wednesday nights is one half of the Sunday morning attendance, fifty per cent of the church membership. I think that would be pretty fair even for America. All of the members of the nine denominations among the worshippers have joined that church. We made it a *denominational* church because we do not believe in denominations. Do you see the reason? If we had *not* done so, our movement itself would have developed into a *new* denomination, or abomination. We chose the church which was the easiest for the whole of us to agree upon. Our staff includes Episcopalians and runs on up to the Salvation Army, with Quakers in the middle, and the other leading denominations interspersed. We made a Congregational church, because one never knows what denomination it is; only it will never be an “Omi Mission church” or any other new brand.

I did not bring this experience to you in order to boast about what our little group of brothers is trying to do in Japan, but only for the sake of that one person in each row in this house tonight who came up to this place to get what I got at Toronto.

What are we going to do about the world situation? I think we are going to surrender our plans to the plan of God; and then I think that, if we are ever going to be a success as missionaries (and I mean by that every Christian leading such a life that God can use him or her to reveal himself), we have to start right now. We shall not become missionaries by being transported across the ocean. We have to start right now where we are. When we get back to the campus, the first day we get there, let's pick out some difficult job—maybe that of talking to an atheist or an agnostic among our classmates—and go after that job. Let's become members of the coöperatives; at least we can do that. Let's do something definite and something difficult; and that will be the grindstone on which God himself can sharpen us to become his tools when we graduate.

THE CHRISTIAN WOMEN OF KOREA

INDUK PAK

It is rather significant for a woman, an Oriental, particularly a Korean, to have a voice in this Convention on New Year's day. As I have moved back and forth with this group of people representing institutions of higher learning in America and in Canada and have heard the wonderful speeches made by world-renowned teachers, my courage has almost failed me. But, when I think of what Christianity has meant to me and to my fellow women, I cannot keep quiet. I must tell it to others, and I think you should know about it too.

We have just celebrated in Korea the fiftieth anniversary of the Korean Methodist and Presbyterian churches. The achievements of these two churches within a very short period of time is really great. I cannot give you the statistics but, generally speaking, the two missions have helped us to wake up intellectually, spiritually, and physically through evangelistic, educational, and medical work.

Protestant missions came to us just at the time when we needed them most. When I think of my country, this picture is always in my mind: my country was in the position of a charming young woman who had many lovers fighting for her beauty and nobility. Korea, with a most important geographical position, with beautiful scenery, a good climate, rich resources, and peace-loving people, could not resist the outside forces.

When we were going through the most crucial moment in our political life, Christianity brought to us the only hope, the greatest hope, Jesus Christ. Jesus Christ has been and is still the hope and the friend, particularly of our women and children. He helps us to develop our true selves and to express our possibilities to the fullest.

When I was about six years old, my father and my only brother died of cholera within a period of twenty-four hours. Two-thirds of my village people were gone, including my uncles, aunts, and cousins. It seemed that the whole country was at the point of death. My mother felt her loneliness in spirit, hopelessness in life, and helplessness in material things. All she had was her little girl, of negative value, not counted by people.

But one day a missionary came to call on my mother and told her the wonderful Christmas story. It awakened her heart. It opened her eyes. It gave her a new life. On Christmas morning before the sun came up, my mother and I walked the lonely snow-covered road for three miles to the church. When we arrived, a small group of women and children were gathered together singing a Christmas

carol. My mother stood up very bravely and told them of her new decision to follow Jesus Christ who had brought peace to her heart. I did not understand what it was all about but I was very happy to get a yellow writing pad and a blue pencil.

After we went back home, I asked my mother to teach me how to write and read. She said, "My daughter, I am sorry I cannot teach you because I don't know myself." Under the old régime girls were not given an academic education. Homes were the schools, mothers were the teachers. In their homes the girls were taught cooking, sewing, and if the family were well-to-do, the daughters were taught by private teachers to read and write the Chinese Classics and to paint. But my mother had no money to hire a teacher. There were a few schools for girls established by the missions in the big cities but they were too far away.

So my mother put a boy's dress on me, changed my name to a boy's, and took me to a boys' school. For two years I studied and played with the boys, climbing the trees, spinning tops, flying kites, jumping ropes, and running races. It was possible in those days because both boys and girls wore long hair; and on the last day I appeared with a girl's dress and surprised the boys.

When I was in the boys' school, I realized that, after all, women are not inferior to men intellectually, as our men thought, and I determined to get an education in a girls' school. But how could I? I begged my mother to give me a dollar and fifty cents, and she gave it to me. I followed a friend of mine to Seoul where a missionary school for girls was located. There for the first time I saw a missionary from America. She was tall and good-looking; she put her arms around me and said, "Are you here to learn? Who sent you?" I showed her my ninety cents, for I had paid sixty cents for my railway fare. She looked at it and smiled in pity. Then she told me I might stay.

She wrote a letter to her friends here in America. Across the world in Illinois lived a blind poet and his sister who were very much interested in missions and who sent to me five dollars a month for seven years to help me with my education. (Seventeen years later, I came to America and went to see my blind poet. He took my hands in his and said, "I cannot see you face to face but I can feel and know that your eyes are open spiritually.")

Up to this time I had learned about the life of Jesus but I did not know him personally. In 1919 when the Independence Movement took place in Korea, many young men and women were arrested and put in jail. I was one of them. While I was in solitary confinement for six months, I had no one to talk to, nothing to see, and no books to read. I remembered clearly that Jesus said, "Man cannot live by bread alone," and I came to realize what it meant. I could

go hungry for nine days but I could not go on without the words of Jesus.

After my first month in prison, a missionary sent me a copy of the Bible and I grasped that copy with my two hands and started to read it. During the five remaining months in prison I read the New Testament through seven times, and the Old Testament twice. While I was reading it, meditating and memorizing the words of Jesus, I came to know him personally. He became a reality to me.

Since then I have had many trials and I have failed many times, but every time his spirit has encouraged me to move forward and his love has been behind me and within me to overcome the difficulties and his peace is with me all the time. Once I had had this experience, I could not and I cannot keep it to myself. It is my duty and privilege to tell my fellow women some of my experiences so that they, too, may have this abundant life.

Thus far the status of our women has been one emphasizing maternal duty and feminine virtue. This was interpreted to mean absolute obedience to men, contentment in an ignorant and very restricted life, and devotion to the point of self-abandonment in the service of the husband's family. As a mother, a woman respected her parents-in-law and her husband and worshiped his ancestors. As a wife, she raised the children and disciplined them.

Every time when I come to your country, nothing interests me more than to see the kindness and the courtesies the men show to women at home and in public. Having come from a country where everything is centered around the man, it is a new world to me. When I stepped into a bus in New York, after my arrival about nineteen days ago, I noticed that men generally do not give their seats to a woman. And so I referred this fact to a friend of mine and he said, "Don't you know in our country that a man treats a woman like a man?" Well, I don't know. However, it rings still in my ear and in my heart, "A man treats a woman like a man." I don't know how you feel about it but I am sure that the elevated place of western women is due to Christianity. No other religion recognizes the real value of woman as Christianity does.

To a great extent the retarded growth of my people has been due to the long subjection of women to men. And as the large majority of our women are the wives of the farmers, I think that, in order to help our rural people, we must first of all help the women to help themselves. With the help of my friends here and at home, I have been working among the village women during the last four years. We selected many villages, near Seoul where I live, and with volunteer workers, two by two, we went to these different villages once a week. Usually between twenty and forty women would gather

together under the trees if it were warm; and, if it grew cold, we would meet in a large house in the village, or in a dugout.

First of all, we spent much of our time in learning singing and in playing games, because our people haven't quite realized the value of recreation. We have had an unbalanced program of life. Sometimes we meditated too long and sometimes we worked too much. Therefore, we tried to give our women some recreation so that they might have some amusement in their lives.

I think you will be interested to hear this story: About fifty years ago two missionaries were playing tennis on a hot summer day, perspiring freely. A Korean gentleman passed by and, seeing them playing so hard, said to one of the missionaries, "Why do you do it for yourself? Why don't you let your servant do it for you?" Many times I think of this story. If that gentleman had known how to play tennis like those missionaries did, we might have escaped the present situation.

Now, you could see in our village classes three generations—grandmother, mother, and granddaughter, running a race together. How they enjoyed it! Besides the recreational program, we took up some practical subjects such as hygiene, sanitation, first-aid, baby care, budgeting, dyeing, sewing, cooking; and instruction in the raising of silk worms, pigs, chickens, rabbits, and cows. These practical subjects enable our women to make better homes and better communities in which to live. Besides these subjects, we tell them Bible stories. The minute they hear a story, their faces light up. "Do you mean to say that we, women, can have a place outside of our own homes?" "Do you mean to say that I, a woman, can be a person too?"

Well, those who have experienced it can understand what it means. We teach them also to read and write the Korean alphabet because ninety out of every one hundred women in these villages are illiterate. And we help them to earn and save some money. Oh, it enlightens them very, very much. How do we do it? We women have been the producers as well as the men but somehow we do not see the cash. The cash has always been handled by somebody else. And so we have organized the Coöperative Consumers Societies to which each member pays a certain amount of money every month. From this fund we buy soap, petroleum, cooking oil, and some other things at wholesale prices and sell them to the members at retail prices. At the end of the year we divide the profit among ourselves instead of giving it to the middleman.

Through the Coöperative Credit Societies, each member saves from fifteen to thirty cents a month. From this fund, we lend money to the members at a very low rate of interest—for productive purposes only, such as the growing of bean sprouts and the making of

bean curd and the raising of chickens. Now we have some cash in our hands. We have confidence in ourselves economically. We feel almost that we can get along without men and we also have the coöperative spirit in our neighborhood which we had never known before.

Besides these village classes, we have a folk-school for the farmers' wives. When I was returning to Korea from America, I stopped in Denmark to visit some of the folk high schools. These schools impressed me so much that soon after my arrival in Korea I wrote a book on the Danish Folk High Schools. While writing it, I kept thinking just how my people could get a similar spirit by which Denmark had been revived. The first step to be taken, obviously, was to try it out, and so we rented the building where the Y. M. C. A. had had a folk-school for the farmers. We selected several women from different villages far and near. We lived together in a house for three weeks during the winter season. We cooked the rice twice a day, drew water out of a well thirty-six feet deep, cleaned the rooms, and swept the yard. All the time we had a grand time together.

Instead of trying to teach them subjects, we tried to help them to catch a spirit so that they could live and work courageously and joyously under all circumstances. So far it has worked well.

As another phase of my work, I have been helping my church through a choir. The church was in poor condition. It was located in the most congested section of the city and the people were too poor to give toward the upkeep of the building. The first job of the choir was to clean and beautify the church. So we had a regular cleaning party. Seventeen young men and women got together, washed the windows, scrubbed the floors, stopped the leaks, painted the walls, and put up some beautiful pictures. Then we could sing much better. Every Saturday evening, this group of young men and women got together and practiced for Sunday morning services. Sometimes we gave concerts in the church and sometimes we broadcasted over the only radio in Korea, JODK.

Besides this choir, I have had a large group of young people in a Bible class. You don't know how many serious difficulties our young people today have to face. I am going to give you just one illustration. Then I will let you imagine the rest. The opportunities presented to Korean youth for an education are extremely limited. For instance, just this last year all the high schools for girls in Korea were choosing only seventeen hundred girls and there were forty-five hundred applicants. That isn't bad in comparison with the boys' schools. For instance, in one of our Christian high schools for boys, they had one thousand applicants and could choose only two hundred and fifty. In some vocational schools, only one out of every sixteen applicants can get in. How do they reduce the numbers? They do

it by means of entrance examinations. We have entrance examinations, beginning with the first grade in the grammar school. In our city there were six thousand applicants for the first grade in the grammar schools that were choosing only four thousand.

In the midst of such serious problems you can see the value of a study of the life and teachings of Jesus Christ. Members of my group were full of questions and keen to test things out for themselves. They said, "We won't be satisfied with talking only, we must put into practice what we learn." We decided to gather some money, and the individual contributions amounted to \$100.00. We gave one-third to a poor farmer to buy a cow and two-thirds to a very promising young man to start a little business.

This is what I have been doing for the last four years. And now I am going to close my talk with a story. Five years ago while I was traveling I got lost one day. I was going from Paris to the Swanick Conference in England. I started early in the morning during the Easter vacation. There were such crowds of people that I missed the first train and got on the second one. I changed from train to boat and boat to train and train to boat and boat to tube and tube to train fourteen times. Finally I arrived at the end of the line at midnight where I expected someone to meet me, but nobody appeared. I was all alone with two suitcases and it was still two miles to the conference grounds. I did not know the road and there was no way of getting there except by walking.

All I was thinking of was the lost sheep. The ninety and nine were in the fold but the one sheep was wandering in the wilderness. All I could do was to pray. I said, "Well, God, you have to show me the way to get there or else I shall have to spend the night here." The bus driver had put his bus away, but he saw me standing alone beside the road with two suitcases. He came to me and asked where I was going. He kindly offered to walk with me. He carried one of my suitcases and I carried the other. We went through the mountainous road without exchanging a word for half an hour. Here I was, following a strange man in a strange land in the dark night. Whether I liked it or not, I had to follow; and I was afraid.

Finally I saw a faint light moving way up the mountain. Some one was coming toward us. As the light came nearer and nearer, I was very happy and quickened my steps. Finally we met, and it proved to be my friend. I was so overjoyed that I just shouted. That was one of the happiest moments in my life, to which I often look back.

"His lamp am I,
To shine where He shall say;
And lamps are not for sunny rooms,

Nor for the light of day;
But for dark places of the earth,
Where shame and wrong and crime have birth,
Or where the lamp of faith grows dim,
And souls are groping after Him.
So may I shine, His love the flame,
That men may glorify His name."

THE CHALLENGE OF RURAL RECONSTRUCTION IN CHINA

T. H. SUN

Before I speak to you I must first say that this doctor's degree of mine is a free gift from generous America. This is my first visit to this country and I came only last September.

After the best of the accumulated wisdom and experience of Christianity both in the West and in the East has been made available for our inspiration and enlightenment, it is a most decided anticlimax that I should take your time. However, it may be somewhat appropriate for me to speak for two reasons: I come from China and I am a student.

China is a field that demonstrates better than any other place the urgency and magnitude of the need of the world for Christ. Nowhere else on earth are human problems so concentrated; nowhere else are human needs thrown into such rugged relief; and nowhere does human suffering constitute such a tremendous challenge to those who will take seriously the religion of Jesus of Nazareth and its implications for the life of today.

As a student I stand here as one of this great audience. The reality of Jesus Christ has been made more real to us during these last few days. I am sure a fire has been kindled in every heart. It will perhaps not be a waste of time, therefore, for one of your own number to make some feeble effort in giving expression to that echo which is sounding in every one of our hearts.

How am I to present to you the Chinese situation as typical of the need of the whole world for a more vital, a more forward-looking Christian enterprise? I can do it no better than by analyzing with you some of the outstanding facts which give color to our situation, which constitute at once an unprecedented opportunity and a great challenge to the Christianity of today.

I have in mind three outstanding facts. The first of these is the national crisis of China. I am sure that as soon as I use those words, you will immediately think of the strained relations that exist, unfortunately, between our next-door neighbor and China. Yes, that is precisely what I want to discuss with you. Too often is that question, because of its complexity and delicacy, evaded, dodged, tabooed from a platform such as this. And yet it is only from such a platform, it is only in the spirit that makes this present gathering possible, that we can ever hope to reach a solution (anywhere near satisfactory) to such a complicated and baffling problem.

Our time will not allow us to make anything like an exhaustive analysis of that complicated situation. It must suffice for us to try to discover one or two distinct issues which the Chinese-Japanese situation has raised. The first aspect I would like to discuss is the problem in the minds of certain Christian thinkers in my country; namely, the conflict between their loyalty to their country and their loyalty to their Christ. We find ourselves torn between two loyalties.

I must hasten to add a word lest I be misunderstood. When students are staging a nation-wide strike as a protest against the Japanese policy, when I read in yesterday's paper that five thousand students were on the platform of one of our railroad stations trying to get a train that would take them to the national capital to urge upon our government a stronger-handed, or rather a less weak-kneed, policy toward Japan (two of whom were frozen to death), I cannot truthfully say that the Chinese people, its President, and Chinese students, Christian students included, are swallowing this situation in a very graceful manner. Nevertheless, there is a real question in the minds of a few; and these few are, I believe, the most representative not only of my own people but of the whole far eastern situation.

There is a little band of followers of Christ who are trying to think this thing through. Their instinctive reaction, of course, is to fight, or, to borrow a Chinese classic metaphor, to be against and get crushed, rather than to be mere earthenware and remain intact. However, on second thought they immediately realize that no amount of fighting is going to solve our problem. Furthermore, such a hostile attitude is diametrically opposed to the attitude once taken by Jesus Christ toward an exactly similar situation. He was a member of a band of people under the yoke of one of the cruelest imperialisms mankind has ever seen and yet he deliberately, and with his eyes wide open to the dangers involved, walked his road to Calvary.

This little band of Christians are trying to grasp the mind of their Lord at this moment of national crisis. These people also realize that in Japan there are also a number—not very large—of kindred spirits who are striving to move in the same direction with them and that any unnecessary complications of the situation in China would only nullify the efforts of their friends in Japan and thus defeat their own purpose. So while it is not true to say that the whole Christian movement in China is being expressed in these terms, it is true to say that there are people who are trying to take that longer and larger view of things.

The second aspect of this Chinese-Japanese situation concerns more than China and Japan. It serves as a solemn warning to the whole of mankind as to the insecurity of the foundation of our present international order. What is the basic idea of our present interna-

tional order? If you allow me to use such language, I would say it is a kind of fetishism of international agreements. We cannot trust people; and therefore we place our confidence in the signatures which are put on international agreements and treaties. We seem to think that these agreements are sacred and inviolable but as a matter of fact their sanctity is no more secure than the tripod of rifles on which they rest. This tripod of rifles represents nothing but a kind of balance of power. When that balance of power maintains itself, all goes well. When the slightest change occurs, the tripod collapses, and with it our sacred and inviolable treaties and agreements.

My attention was called recently to certain pronouncements by the war officials in Tokyo. These pronouncements contain these points: First, the races of the world are essentially equal; if there is any difference, the yellow race is perhaps superior. Second, the present international order is rotten. It is based on injustice and inequality. Third, some nation of vision must come out and champion the cause of the yellow race and must fulfil its divine mission to rectify the present international order and to bring it more into harmony with the principles of equality and justice.

Call this rationalism, call it threat, call it propaganda, the significant fact remains that such a view is gaining in influence, not only in Japan but also in China; and no matter what you think of the situation, if you try to understand it, you cannot deny there is a certain degree of sincerity in these pronouncements.

The net result of it all is that unless the present international order is elevated to a level that is much more sublime, that is much more Christlike, that is much more near the core of the universe and to the love of God and the mutual love of mankind, whatever happens in the Far East is not going to solve our international problems. It is the sacred responsibility, not only of the Christians in Japan and China, but also of the Christian people throughout the world to see that the great peril which threatens us in the not very distant future is averted by the application of Christian love.

But, after all, to turn our cheek, to go the second mile, is more easily said than done and we find that even this small handful of Christians in China is at a parting of the ways. Their Christian conviction dictates one way. Their instinctive, undisciplined impulse, dictates another. Which way are they to take? That is the first outstanding fact, as I see it, in the far eastern situation today. It constitutes a first-class religious issue, at least so far as the Chinese Christian movement is concerned.

The second outstanding fact in China today is what Dr. Mott calls the rising tide of spiritual awakening. There is something in human nature which makes it impossible for a man to live comfortably, to feel at ease, unless he has discovered for himself some spot in the

universe where he feels secure. There was a time in China when that security of mind was very easily maintained. The Middle Kingdom was, in the minds of its thinkers and of many of its people, the center of the universe. The produce of the land was sufficient to meet their meager needs and the traditional philosophy of life was adequate to answer their intellectual questions. They were secure in their isolation and were comfortable in their ignorance. But during recent decades one defeat after another has driven us to realize, step by step, our military helplessness, our political and social disintegration, and our moral and spiritual bankruptcy. Now we hardly know where we are.

At present the recent difficulties we have had with Japan have driven us one step further. They have set our people thinking much more seriously than ever before. You will be surprised to hear that by far the most dominant note in the thinking of the Chinese people at this critical moment is not hatred for the Japanese people; it is a deep and solemn sense of national repentance. We are reaping what we have sown, and it is only the inevitable result of the law of cause and effect that the Chinese people should be suffering as they are at the present moment.

Therefore, in order to discover a permanent solution to our problems, we must look deeply into the roots and nature of things. We must discover a new, real basis that is intangible, invisible, a real spiritual basis on which, and on which alone, we can hope to build our national life anew. Many different schools of thought in China are directing their energy in that direction. There is the movement to revive the reverence for Confucius, hoping that in the traditional but now lost virtues of the nation we may discover a force that will guarantee the rejuvenation of our people and the salvation of our nation. General Chiang himself, the greatest military leader in China, has as his deepest concern the interest of the so-called new life movement, a movement which seeks to revive and reestablish the virtues of the nation in the lives of its sons and daughters.

There are the Buddhists who, for the first time, are trying to bring the Buddhist doctrine and religion to bear on the actualities of life; and hence the so-called movement of Buddhism among men. There are the professors in our leading colleges and universities who are trying to discover, on the one hand, worth-while virtues and power from our own cultural inheritance and, on the other hand, by assimilating the best that we can learn or adopt from the western world, to combine the two into a brand new civilization, a new culture that is distinctly modern. Christianity has also had its share. Dr. Mott told us that never before has the intelligentsia of China been so open-minded toward the Christian truth, never before have Christian evangelists, such as Dr. Eddy and Dr. E. Stanley Jones and the two or

three Chinese evangelists who have arisen from among our own ranks in China, had a more sympathetic hearing than they are getting today. It is not a cheap syncretism, it is a deep yearning for the truth. For the first time in our history, the Chinese people seem to be waking up to that great truth uttered by our Lord: "Ye shall know the truth and the truth shall make you free."

The third outstanding fact as I find it in the far eastern situation today is the emergence of the great masses of the people. I put that last because it is to me the most significant and the most far-reaching. For whatever form political changes may take and although empires may come and go, the fact remains that Christians must concern themselves primarily with the great masses of the people.

In the face of so much suffering and so much ignorance of higher things (even if our safety as a political entity can be safeguarded and even if there were no other baffling questions to disturb our thinking), the disciples of Christ must keep working so long as any of God's children in that part of the world are not living the kind of life that is their birthright.

And in this respect Christianity in China is confronted with a series of very real and very great challenges. Outside the Christian movement there are two main groups who concern themselves with the uplift of the life of the people—the communists and the humanists. There are two sides to Chinese communism. One side is that organized as banditry which Christianity in China can afford to ignore, as Dr. E. Stanley Jones rightly pointed out. There is, however, another side that represents some of the best aspects of human idealism. To that side we cannot remain indifferent.

The largest number of rural reconstruction people in China, I suppose, can be classified under the name humanists. There are some sixty groups scattered all over the country who are devoting their time and energy to the improvement of the lives of the lowliest of the Chinese people. Some of them have had the best education. Some of them can command the highest positions in government and in other walks of life. But they are identifying themselves with the humblest members of our society. It is that aspect of communism and that aspect of humanism which constitute the greatest challenge Christianity has ever faced in my country.

Our communist friend asks us, "What is man?" He tells us, "Man is a heap of matter. Man is a bundle of impulses. He is a beast endowed with a reasonable amount of intelligence. But to us communists that beast has his birthright. He has a right to enjoy a welfare that is his due."

What does our humanist friend tell us? Our humanist friend says, "We think man is somewhat more important than a beast, greater than a beast; but he is only man, no less and no more. He is just

a combination of intelligence and physical needs, with, probably, an ethical sense. But this man who is not more than man has his dignity and so long as he cannot live in accordance with his dignity, it is the sacred responsibility of those of us who are willing to respect man as man to do our share in making that possible."

Then they come back to us with another question. They say, "What do you think, my Christian friend, you people who do not think that man is a mere beast, who do not think that man is a mere man, who think of man as the image of God, as the soul redeemed by the blood of Jesus Christ, what are you going to do with these people?" That social challenge from our communist and humanist friends in China is the first challenge that the movement to uplift the life of the people, especially the reconstruction movement, is presenting to us.

The second challenge is that of a very simple technique. They say, "Our problem is enormous and our goal is probably far removed. But in order to get to that place we do not have to jump. We can begin to walk slowly, but we shall surely get there." The Christian movement may say that, after all, we are a small minority; our resources, both human and material, are very limited and our main task is the preaching of the Gospel. And so we have no power, no energy to spare, even if we should want to participate with you in this great movement of reconstruction.

"Well," they say, "if you cannot do great things, you certainly can do small things. How about illiteracy classes, mass education schools which will enlist voluntary teachers who will do their teaching for nothing? These schools will prove to be the greatest power for the uplift of human life. Surely Christianity is in a position to do that." They also tell us, "With all your hospitals and with all your trained nurses and doctors and when we have much disease and practically no knowledge of sanitation and hygiene, surely you can do something. With your colleges and universities you can certainly make a great contribution to the intellectual enlightenment of our people." And so on down the line they point out many other kinds of service which the Christian movement is in a position to render.

They are challenging us with this simple technique which they have worked out, if only we are willing to use it. The supreme challenge the rural reconstruction movement presents to Christianity in China is at the point of social idealism. We are reminded that this thing is not a materialistic movement; it is essentially a spiritual movement.

A Confucianist scholar, one of the foremost leaders of the rural reconstruction movement in China, said this startling thing to a group of two hundred and fifty Christian leaders in the country some three years ago: "We are not receiving you as guests but we are receiving

you as comrades, comrades in a common task, the task of making not a new system but a new man." And the creation of a new soul, the making of a new man is the specialty of Christianity.

The rural reconstruction movement in China will not get anywhere if it does not have that spirit which is so distinctively Christian. One of our own leaders, Dr. James Yen, a Christian who also happens to be the foremost leader in the rural reconstruction movement, said, "Our task today is essentially the task which is described in the Gospel of St. John, 'The word was made flesh.'" Unless the word is made flesh in the lives of Christians in our country, the lot of the poor people of China is never going to be improved. Such, then, is the supreme challenge of the rural reconstruction movement in China. The essential spirit of the movement is life. It may be expressed in the phrase, "life more abundantly"—a more abundant life for the great masses of the people.

It is against this background that the words of Christ, somewhat worn with usage, come back to his disciples in China, with the freshness of a specially delivered epistle, "I am the way, the truth, and the life." The needs are great. The adequacy of Christ, I suppose, is readily accepted in this hall. How are we, then, to bring this demand and supply together? With what we have heard, the answer to that question is not hard to discover.

A few months ago some of us had the privilege of visiting that upper room in Mount Hermon, the birthplace of the Student Volunteer Movement. We were deeply moved when we looked at the fading pictures of the faces of those first members of the Movement. Last night we were taken by two distinguished veterans of the Movement into the sacred chambers of the memory of the apostles, prophets, and martyrs who have gone before us in this Movement. We may not be altogether satisfied with the results which they have gained but, after hearing from Dr. Speer that marvelous account of their work, we cannot help praising God and thanking him for the wonderful achievements that he has helped his children to make.

On this, the fiftieth anniversary of the Student Volunteer Movement in America, it is our responsibility to take up the torches that our forerunners have passed on to us. We must march forward, looking to that day when the centennial anniversary of this Movement will be commemorated. We must start today so that some of us, or our successors, on that sacred day will be able to render a yet more marvelous account of the work that will have been done.

The adequacy of the Christian message, the great need of mankind—these two simple ideas, I hope, will linger on in our minds so that we, under the inspiration of Jesus Christ and also under the inspiration of the great hosts of his disciples, visible and invisible, may take courage, march forward, and do our part in molding the destiny of his people.

THE LIVING CHRIST IN THE PHILIPPINES

FRANK C. LAUBACH

The Christianity which the world needs is the kind that Christ was. How did he differ from the rest of us and from other religions? In the quality of his love. It was so hot and so far-reaching and so self-denying. Contrast him with the world's best. Some people say that Abdul Baha has combined all the best and made the final religion. Listen to one of his prayers. "O God, O God, open before my face the doors of prosperity. Give me my bread." Imagine Jesus praying for his own prosperity. "Give me my bread." Christians often do. Jesus never. Most men seek for those who can help them. Jesus gravitated toward need. From the moment he awoke in the morning until he closed his eyes at night he gazed right and left, asking: "Father, whom can I help and help and help?" Every minute, "Whom can I heal, or teach, or encourage, or save, or defend? Who needs me next, and next, and next?" Every moment of his waking life, until the people who saw him and said: "Why, the love in that man's heart is hotter than the sun and wider than the world."

If everybody should spend his time like that asking only, "Whom can I help? Who needs me next?" we would have heaven.

"God himself doesn't love that much," said some. "Still God must be as good as the best he has made," came the reply. "Then," wrote his friend John, "then, God is love." The two highest tributes ever paid God are: that he is love, and that he is as beautiful as Jesus. His friends lived with Jesus for a few breath-taking months of love in action; then, because he defended the oppressed, their oppressors tortured him and made him carry a cross up Calvary. As he fell under it, Simon of Cyrene took up the cross and bore it to the top. Then his friends saw the meaning of his words, "Unless you take a cross and follow me, you are not my disciple—really."

That terrible final act on the cross made his words and deeds real. Words and even kind acts do not convince unless they cost something. It took that to convince a soldier—the captain who crucified him. Hanging there, Jesus said: "Father, forgive them." That sounded too noble for human nature. "Surely," said the captain, "this man was a son of God." The men who hated him tried nervous jokes. One wagged his finger and said: "He saved others, but he cannot save himself." I am glad that Jesus could hear an enemy, trying to be funny, say the truest thing ever uttered about that sweet sufferer: "He saved others because he would not save himself." That joke, spoken before the cross, still rings down the centuries: "Choose, every man, for you cannot save others if you save yourself." Men

who have saved themselves have cursed the world, but men who would not save themselves have saved the world. That loving Jesus, with his kindly acts and his cross, was a fire. He knocked at other men's hearts. "If any man opens I will come in," he keeps saying. If I open the door, he enters and sets my heart on fire. Then strange things happen, and I think God himself waits to see what the result will be. For no two souls are alike.

The chief method of detecting the ninety elements is through spectral analysis. But you cannot get a spectrum of a substance until it is on fire. Every soul is really like that. Nobody knows what he is capable of until the Christ-fire sets fire to his own heart. You and I do not know our own selves until Christ's love discovers what we are capable of. Nobody suspected that a young fisherman named John would catch fire and write the world's sublimest book. Nobody suspected that a little Jew would catch fire and try to capture the Roman Empire for Christ. Fascinating books have been written of men and women who stand amazed at what they found they could do through his help. "I can do all things," they say in glad surprise, "through Christ." Scattered through this audience are men and women who have been astonishing themselves as well as the world. The very universe works for them. And before their day, ever since Christ began entering hearts and setting them on fire, there has lived a mighty host that no man can number.

Why then has the world not been transformed? For two reasons. First, it is a bigger task than we had realized. The world is very large, and we have a new generation to deal with every thirty years. We may evangelize the world in this generation, but it will need resaving at least three times a century. In college the old debates of the sophists as to whether God could make a weight so heavy he could not lift it seemed absurd. But if he sets free on this planet two billion souls every thirty years, and seeks to woo them back to himself, to service, and to a cross, he does try something which he cannot do unless we coöperate.

The second reason the Kingdom seems slow in coming is that the word *Christian* is being used as a label for a very cheap substitute for the religion of Christ. The demands of Christ are so terrific, so soul-devastating, so mind-stretching, that to become a real Christian means a funeral. The old self must die and be buried. But men have found a way to hang a cross over their hearts instead of putting it inside, while the old self remains very much alive inside.

The story is told of a man who heard a wonderful sermon in Brick Church, New York. As he was going out, he said to the usher: "I should think this church would go and turn the world upside down after that sermon." "Brother," said the usher, "we hear

sermons like that every week. They are inspiring to listen to, but they don't work in business."

The most tragic thing Jesus ever said, and the thing he has had to repeat most frequently since, is: "Why do you call me Lord, Lord, but do not the things which I command you." "Ye cannot serve God and mammon," he said. Yet millions have accustomed themselves to living compartmentalized lives, until they develop into well-meaning, sincere, self-deceived, hypocrites. This is, I think, the greatest hindrance to Christ in non-Christian lands: so many of us talk like Christians, and in business or social relations act like heathen. Michelangelo always wore a light on his forehead so that his own shadow would not fall across the picture he was painting. That is Christ's bitterest cross today: the ugly selfish shadow of our pagan Christianity stands between him and the non-Christian world.

It was because Latin America saw so much of that kind of Christianity that the vast majority of men have turned their backs on Christ. It was because Russia saw so much of that kind of Christianity that she spurns the word Christianity, or even the word God. It is bitter irony that she has adopted more of the principles of Jesus in her economic life than have the nations that are called Christian. It was this misuse of the word Christian that led Mr. Gandhi to decide not to call himself a Christian, though his Christlike life is equaled by few Christians. That is what Mr. Holland meant at the Student Volunteer Convention in Detroit eight years ago when he spoke on the theme "Christ or Christianity in India." They see the glaring contradiction between our profession and our practice far more clearly than we do. I suppose that by this time nearly every person in this audience would agree to this statement: "Christian nations and Christian civilization—there are none. They have stolen the best name in the world and stretched it as a cloak over a wretched social order."

It is a weakness of human nature to want something to sound big and important. We have been tempted to make the word Christian cover too much and too many. It began perhaps when Constantine drove his soldiers through the Tiber and instituted wholesale baptisms. It has never stopped since that day. We have taken sacrifice out of the word Christian and made it huge and pudgy. "Not by might nor by power," saith the Lord, "but by my spirit."

The need of the world is not a further misuse of the word Christian, not wide extension but profound deepening. If we could purify it so that it contained the passion to serve and give life like Jesus, there would be another Pentecost.

We may learn much from Gandhi, even though he will not use our word Christian. When he fails to carry out a vital objective he says it is because soul force is blocked by his imperfections, and he may

fast to purify his soul. When the rest of us fail, we blame conditions or other people. Gandhi blames and tries to purify himself.

Kagawa does the same thing when he says in his lovely poem, "The Sculptor,"

"I face the solemn thought
That the sculptor cannot carve
Anything better than himself.
Gazing at my hand, my chisel, I shudder.
I cannot carve better or finer than my own soul.
How shall I escape! How escape
From my pitiable, limited self
And rise to become a carver of God!"

If the Christianity which we are offering to the non-Christian world seems unreal and false, Gandhi and Kagawa tell us to turn in upon ourselves and ask: "Am I real? Do I live as I talk?" If reality is important in America, it is far more exacting on the foreign field. Being a missionary is much harder than I had supposed. We carry a Bible with us and say: "Read this wonderful Book." But they cannot read it—they do not even try. They keep staring at us. We are white, and strange, and speak a dreadful accent. They can't read books but they can read human nature. If we say: "Listen to the story of Jesus," they do not hear the story; they are so interested in gazing at us. The Bible they read is our faces. The Christ they see is the missionary. If they fail to see Christ in him they have no interest in his book or his stories of Christ. That is a terrifying responsibility. And how we have fallen down.

Some of my mistakes keep me awake at night. I remember six years ago that a stranger dropped into our new Sunday School as we were appointing officers. Knowing nothing about the stranger, I left him out. He sized me up as another of those white foreigners who want to keep everything in their own hands, and he dropped out of the Sunday School forever. Today he is the leading official of the province, but my shadow had chased him out of the church.

It is experiences like that that drive missionaries to their knees and lead to a reconversion. Most missionaries I have known have gone through a period of acute suffering until they have given themselves in a new and more complete surrender. I think we missionaries suffer more than you do in America because we need the cross to set us on fire.

The missionary in the Philippines who touched me most was Jim McKinley, of Silliman. The first time he ever came to see us, I happened to be building a bridge. He dropped his suit case on the walk, jerked off his good coat, and wanted to help finish the bridge before we went into the house. Jim was that kind, always eager to help the other fellow. Yet nobody carries a heavier load than he.

His wife is in bed month after month with tuberculosis. She says Jim is the most Christlike man in the world, and if your wife says that, it is true. She knows. He has bad eyes and is subject to dreadful headaches which make him faint. Enough to drive most men to despair, it makes him a loving magnet who draws every Filipino youth who knows him.

I spent four days with Stanley Jones last June. When he came to breakfast, I looked into his eyes and saw dark circles of pain under them. I said to my friend, Mason Olcott: "Stanley is suffering, isn't he?" "Is he?" said Mason; "he doesn't see his family from one year's end to the next. He travels and speaks and wrestles with India's needs all year long. He can't sleep at nights. The poor man is carrying the world on his heart." If anybody offered to take that load from his shoulders, he would probably say: "No, take anything but that, but leave me my cross." He saves others. Himself he cannot save.

This thirtieth day of December has been the greatest day in the Philippine year. In every town and village of that country throngs have gathered reverently about the statue of a young man. This one statue stands at the center of every plaza in every town in the Islands. They have been commemorating the death day of Jose Rizal, their martyred hero. And well they may. He is one of the most beautiful illustrations of sacrifice since Christ.

As a mere boy, Rizal saw his mother thrown into prison for petty spite, his neighbors robbed and beaten and exiled and murdered. The pain struck into his young heart. "What can I do?" he asked God, "What can I do for my family and my country?" He had to flee from the Philippines at the age of nineteen. Over Europe he went, searching every university and every book for the answer to his question. He found it at last in "Uncle Tom's Cabin." "I will write a book," he said, "which will reveal the truth about the Philippines as Harriet Beecher Stowe revealed the truth about slavery."

When the book appeared his countrymen wept and his enemies gnashed their teeth. Unable to reach him, they chased his parents from their home and burned it, threw the bones of his relatives out of their graves, drove all his brothers and sisters into exile, began to destroy the very town in which he had lived. Rizal, working on the sequel to his book, was driven nearly frantic at the news, but he finished his work. Then he said, "They will never be satisfied until I give them my life." He wrote two letters, one to his relatives and the other to his country. On the envelope of each he wrote, "To be opened after my death," and sailed to Manila, and death. As they led him out to be shot, he said: "My Saviour's sufferings on the cross were long and terrible. Mine will last but a moment. Father, I forgive every man from the bottom of my heart."

At thirty-five he died as nobly as he had lived. His life of service, crowned with perfect sacrifice, has done more for the Filipino nation than all the speeches made in four centuries. It has put a passion in noble Filipino hearts that will never die. But if you were to separate Rizal from his sacrifice, he would be just another man. He has saved others because he would not save himself.

Speaking recently to theological students I asked them if they knew what their message would be. One of them came up and said: "You hit us all between the eyes. We are learning how to preach. But where can we get your burning heart?" Another said: "Somebody told me to go out and sin, and then I would have something to preach about." I said: "I know of but one way to find a burning heart. Go down into the slums of this city like Jane Addams or Kagawa did and let misery break your heart. People will listen to you, for they will know you are real. You young theologs who are juggling for a high salary will never find a burning message. You cannot save others if you save yourself. Forget about salary and go where the need is greatest. And if you can't marry a girl who will go with you there, don't marry at all."

The young man, to my astonishment, threw himself on the divan and buried his face in his arms. With shaking shoulders he said: "Do you think I must do that? With my prospects?" "That," I answered, "is what life has taught me."

I told that young student the terrible, wonderful experience I passed through that made me so sure that this is the way. And though it is hard to tell this story, and I will be misunderstood by many, we must have results. It is the only way to prove that this conviction is not something I read or heard others say, but was wrought out of experience.

I have been a pretty unworthy man. My past is strewn with sins and mistakes, and nobody is more disgusted with that past than I am. But there is one decision I made (thanks to a book written by Robert E. Speer which I read in college) that was right. I saw that Jesus gravitated toward the hardest place and the neediest people and took the consequences. I made up my mind that I would put this one life I have to live in the spot where I found the most acute need. In the slums of New York I saw the great burning heart of Roswell Bates beating out his life against sin and poverty until he died.

One day Sherwood Eddy's brother, Brewer, came to ask me to go to the mission field. "The neediest place on earth just now," he said, "seems to me to be the Moro field in the Southern Philippines, for it may bring our Philippine experiment to grief."

When we reached that country, the government officials were having war with the Moros and would not hear to our staying among them. So, we worked in other parts of the Philippines for ten years,

waiting for Lanao Province to be ready. In December, 1929, leaving my wife and son in the Northern Philippines, I went to Lanao. I wrote to my father that day: "I have at last arrived to undertake the most difficult task under the American flag and one of the most difficult in the world."

It was. Government officials opposed my coming because they were having a hard task keeping the peace. I promised to be careful. There I was, with my lips sealed. The Moros did not dream that I was a missionary, and those who knew it disapproved. My first year was the loneliest, hardest of my life. I thought I was facing disastrous failure. I climbed Signal Hill back of my cottage and told God he had called me to a task beyond my powers. My dog, Tip, under my arm, looked up into my face and wondered at the tears. Night after night I talked aloud from that lonely hilltop.

One night my lips began to talk, but they spoke to me: "My child," they said, "you are suffering because I am not yet satisfied with you. I am in travail to set you aflame with Christ. How fully can you surrender and not be afraid?" I flung up my arms and said: "God, if that is what you wish to say, come and do my thinking for me. Walk through my brain, burn up my heart."

That lonely misery on Signal Hill six years ago seems to me to be the only thing in my whole life which you cannot take away from me, for it drove me into the waiting arms of God. From Signal Hill came the suggestion that I study the Koran, and I told a Moslem priest that I wanted to study their Bible. The next day my house was crowded with Mohammedans, trying to make a Moslem out of me. We discovered from a Moslem book printed in India, which one man brought with him, that Mohammedans believe in four holy books: Torah, the Books of Moses; Jabur, the Psalms of David; Kitab Injil, the Gospel of Jesus; the Koran! "Friends," I cried, "you know the Koran, and I know your first three holy books. We will share what we have." Two panditas sat beside me as we translated many of the Old Testament stories which we and they believe, and the entire Gospel of Luke.

From Signal Hill came the thought of teaching the Moros their own language with our Roman letters. Not a word had been printed in their language. We bought a printing press, adopted an alphabet, prepared lessons and began to teach. They have but sixteen sounds, and all of us thought we ought to teach that small alphabet quickly. With enthusiasm my Moslem friends experimented with me, trying a new plan weekly, until at the end of a year they and I together evolved the easiest method of teaching illiterates we have ever heard of. We can teach many people to read their own language slowly but intelligently in a day, and our usual time is four or five days.

Thousands thronged our school, and went out to teach other thou-

sands, until two-thirds of the province were studying our reading. Hadjis, wearing turbans, went about selling the Bible portions we had printed. We discovered that to sit down beside a man and teach him to read with your heart full of love is a wonderful way to win his friendship; soon he will listen to anything you have to say. Positively I believe many of those Moros would die for us. Last year one fierce old man whom I had taught put his arm around me and whispered in my ear: "You and I are the greatest friends in the world, and if there is anybody you want me to put out of the way, tell me who he is." I often go and worship in their mosques, and they return the visit by attending our Christian service in deep reverence.

Last January as I was leaving, four truck loads of Moro priests and datos and sultans followed us to the seacoast. They crowded the deck. After they had made speeches a while, they selected the chief Imam to pray. Very reverently they held out their hands as he prayed that this American friend whom they had helped to make the easiest method of teaching in the world should have the blessing of Allah as he started across the world teaching the Moro method to all the illiterate nations of the world. They all wanted to go with me! As they kissed me good-bye with their Arab whiskers, many of them wept and said: "We will pray for you in every mosque in Lanao."

Then they bowed reverently as our Christian church members prayed and sang: "God be with you 'til we meet again!"

Hundreds of letters have come to us from Asia, Africa, and South America, for more than half the people in the world are still illiterate. India alone has 340 millions of illiterates, nearly three times the total population of the United States, and China has even more. Most of the people of Latin America are illiterate, and Africa is probably ninety-nine per cent illiterate. Missionaries in many countries are baffled by the stupendous fact that over a billion people cannot read the Bible or any other book in any language. I showed these letters to my Moro friends, and they said, "It is the will of God. You must go."

The Moslems helped me learn never to ask whether I have ability, but only whether God calls me. So I started forth to attempt what seemed humanly impossible. There is a great map on the wall of our school, and these Moros are drawing a broad red line on it to show where their method has followed me—through the Philippines, Malaysia, India, Egypt, Palestine, Syria, Turkey, across Europe to the United States.

Every week I have met with new startling surprises; new doors open to larger ventures in such swift succession that they catch my breath. I feel that this billion, this illiterate half of the world, the

forgotten man, lies heavy on the heart of God, and that he seems desperately eager to use anybody who will help him meet that titanic need.

Six years ago I thought it was a sad disaster. Now I know that suffering drove me to a new humility, forced me to act my love before I talked about Christ, forced me to enter this great field of human need. I ask myself if, when we understand more, we will see that a great part of human suffering is necessary in order to drive us out of stupid conceit and prepare us for service. You will agree that the chief need in our pseudo-Christian age is for men and women who will serve daringly, not for more good books so much as for more good men and women sharing the sufferings of West Virginia coal fields, or South African gold mines, or the slums of Kobe. One illustration like Kagawa is worth a million brilliant sermons.

Thank God, anybody can live sacrificially. Most of the people who are doing it are not wise or famous; they are unknown saints who are leavening the world. There are no Christian nations, but thank God, there are countless glorious Christians in the most unsuspected places right here in America. One Sunday morning, after I had pleaded for our work in the Philippines at Canandaigua, a little old woman with a shawl over her shoulders came up in the crowd and thrust a five-dollar gold piece into my hand and vanished. I asked the pastor who she was. He said, "The only person who would wear a shawl like that is Jennie Shaffer, but she doesn't have five dollars. We shall go and see." We climbed the back stairs of a dingy little house. As the door opened I saw one table and one chair and bare old walls. But my little old woman came forward, radiant with joy. "Why did you do it, Jennie? Where did you get it?" asked the pastor. "A wealthy woman gave me this for a Christmas present and I was planning to buy a pair of shoes." I glanced at her shoes. They were worn through. "But when I heard how they need help in the Philippines, I said, 'I do not need shoes as badly as they need this money.'" She was trying to save others by not saving herself.

I meet many wonderful young people scattered through America. A girl of nineteen, who is only a sophomore in college wants to go to the foreign field at once while she is young and strong and full of love for Christ. Perhaps there are many students like that. I told her: "Finish your education, for today mission countries demand the best of education. Especially study the whole world from the point of view of human need. For one thing, when you return to America you will be the only eyes Americans will have with which to gain a correct picture of the colossal purpose of missions." A missionary who can tell only of the little circle he saw in some distant mission will leave with America the impression that the mission

enterprise is small and unimportant. "A job for women," say many men. Men like Speer and Mott and Zwemer and Fleming with their tremendous knowledge of world need make men say, "This is the most stupendous attempt in all history," and it truly is.

I was caught by the statement that Dr. Mott conceived the idea of the World's Student Christian Federation while praying over a world map. We had better all begin to do that, for one purpose of prayer is to give God a chance to stretch our minds to hold his thoughts. We can save our nation from narrow nationalism that blocks the Kingdom, not by scolding about it but by transmuting it into a higher patriotism that says: "We love our country too much to desire her to harm or exploit or fight any other nation. We love her so much that we want her to become a blessing to mankind. Not less love for the flag, but a purer love."

Finally, study the globe until you know where it needs you most. Go to a spot that will call forth all the best you have. Never stay in a place that does not fire your soul with a sense of need. Then you will be able to feel self-respect. You can look God in the face and say: "I am here, not because I was born here, or drifted here, but because thou, God, and I chose to meet need."

Everybody in this Convention knows that I speak truth. But so did the lawyer who said, "Love thy neighbor." Jesus told him: "Thou hast answered right. This *do*." So did the man who laughed at Jesus and said: "He saved others, himself he cannot save." He answered right. But truth not backed up with life is a lie. The crucial question at this Convention is not whether or not anybody has told us the truth, but whether or not we make an act of *will*—a hard act of will in the face of a million years of the instincts, a *will* to do in myself what I see all others must do before the world will rise to the kingdom of God, a clearcut act of choice.

I see that the life of Jesus was real and that I shall lose myself if I am a fraud. *Action* must click with *truth* in me. The Christianity which the world needs is the kind that plunges into need. I will be a traitor to this planet on which I happen to be unless I face God and say: "Show me where and show me what and give me a stout heart to see it through." What would satisfy God? A tremendous corporate resolve: "We will turn our backs upon self and go with Christ to meet need." That would satisfy God and rock the world.

CHRISTIANITY AT WORK IN SOUTH AFRICA

RAY E. PHILLIPS

Would you like to make a trip by imagination to our great land of South Africa and back again as quickly as we can? Let's leave these bodies of ours and fly to this land which I can see before my eyes merely by closing them, and I will describe briefly to you a few things which interest me to the very bottom of my being. They may also interest you.

Suppose we rush off to New York, across to England, down to Capetown. Disembarking in that beautiful harbor where the City of Capetown nestles under Table Mountain, stretching up fifteen hundred feet behind the city, let us take one of these narrow-gauge English trains, speedy and comfortable, and travel one thousand miles up into the country to the City of Johannesburg, perched upon that great "White Waters Ridge," six thousand feet above the sea, a ridge in which is hidden that tremendous gold field which we call "The Reef" and which today is being mined to the extent of furnishing the world with seventy per cent of the gold which is flowing into the coffers of Uncle Sam and the other rulers of the earth.

As we get off the train at this station in Johannesburg, I think our eyes will be somewhat amazed to see that in South Africa we have a city which is strikingly like that of Indianapolis or Boston or Chicago. The time has long since gone by when a building of twelve or fifteen stories in Johannesburg was a novelty. Today you travel for miles up and down the main streets, in the central business area of our great metropolis, surrounded by residential suburbs, and see these palatial buildings erected by mine magnates, commercial men, and others for doing business in a modern way.

But we have come here for a different purpose than that of admiring this city with 250,000 white people and double that number of non-whites living together. We want to see something of the human side of this land which has called missionaries from America to go and minister in terms of brotherhood. Let's jump into our motor car and start out in the late afternoon along this main reef road to one of our mines. Thirty great corporations we have to choose from here. Some of them have up to five compounds or enclosures for the accommodating of segments of this great mass of young African manhood which has been brought from every corner of the African continent to delve down into this great gold reef and shovel and pick and lift the gold bearing rock to the surface where it is crushed to liberate this precious yellow dust that the white man loves.

We go along our main reef road, turn aside and approach a very unpretentious, single story building stretching on each side of the roadway. We go up through a gate and find ourselves on the edge of a football field which is flanked on all sides by this same monotonous single story building. On the inside of the field, we find doors every fifteen or twenty feet, opening into the building. And we find through those doors young men coming and going, for these are their hotel rooms in each of which live from ten to fifty or even seventy young men.

Outside the doors of this compound on the flat earth surface we find countless fires burning and groups of African men, after their day's work, sitting about chatting. The noise of their talking is tremendous. They are roasting their meat and other food after their heavy day of toil.

Let's go about and see what these men are doing. As we approach group after group, going around the edge of the compound, we ask these men where they are from. This first group down here: "Ni, velapi, Zihlobo Zetu?" (Where are you from, friends?) "We come from Portuguese East Africa." "Nani, Madoda?" ("And you, men?") "We come from Basutoland, up in the rocky hills to the east and south of Johannesburg." "Nanina, Bangane?" ("And you?") "We are from the Zululand." These men are the fighters of old, like those who followed Chaka that Napoleon of the Bantu people.

And so on we go around the circle and find that the compound managers have diplomatically mixed these different tribes putting the members of no tribe together in two consecutive rooms and thus avoiding intertribal warfare, which is liable to break out between large units of tribes which have age-old jealousies and prejudices still alive.

Well, you say, "Have missions done anything among these people?" We step out and call "Makolwa!" ("Christians.") "Those of you within reach of my voice, come over and meet these people." And here come groups from all these rooms, gathering around us. And you say: "What church do these men belong to?" Well, you can see. "Yi lipi iBandhla lako?" "Which is your church?" "Oh, I am a member of the Swedish Lutheran Church." "And you?" "I am of the Berlin mission, a German." Another man who looks pretty much like a German says, "I am Swiss." "Now you?" "I am an American. I belong to the American mission." "And you?" "I belong to the Paris Evangelical Church." And then the Scotch Presbyterian, and the Anglican, the Wesleyan, and the Baptist—all are represented here. It may be that in that little knot of twenty or thirty Christians we will find fifteen or eighteen different church groups. Well now, this thing would be ridiculous were it not for the damnable fact that our differences and distinctions in the older coun-

tries have been magnified and improved upon by these people in these compounds and elsewhere through this land. In Mr. J. Merle Davis' book, "Modern Industry and the African," you will find a list of 237 separate and distinct church denominational groups at work there in South Africa, and they are all represented in these compounds.

Well, let's go and see what is happening in this group of four thousand young men. Down in front of one room there is a little gambling game going on—dice, cards, and so on; a little further some drinking is going on behind a screen. Drinking is illegal for black folk in South Africa, and so the bootleggers come along for their share of the easy profits. A little further on we find a curtain put up over some cubicles occupied by men. In places like that, unnatural vice is usually flourishing, and it is taking a hold on the tribes which never before knew this type of sex perversion.

What is the missionary doing in this place to provide something wholesome and worth while to keep these young fellows busy in long hours after work? In this compound he has the consent of the compound manager to take a series of these rooms, eliminate the partitions, and put in tables and chairs. Then the kind of work which is done in a city Y. M. C. A. is carried on. You will find tables for games, an electric gramophone, and newspapers and magazines in all languages. In one corner missionaries are teaching, by the direct method, English and Afrikaans (the other official language of South Africa) to men who have been hard at work all day. In another corner we find a bunch of young bloods, whose energies haven't all been expended by their work underground, with boxing gloves. They are belaboring each other with a will, to the delight of a group of spectators gathered round.

Over on this side, we enter another room and instantly we are in a different atmosphere. Here everything is quiet. A religious service is being conducted. The leader here will tell you that the group belongs to one of the mission bodies, and this is the night for one of their prayer meetings. They have been meeting for an hour.

After chatting with several of the group here, we are suddenly startled by a shrill shout outside. "BHAISKOPU! BHAISKOPU!" This immediately creates pandemonium. Somebody has seen a white man coming into the compound. We hear the pattering of countless feet outside, rushing crowds. When we look, we find this mass of young men gravitating to the center of the compound and we go with them to see what wonderful thing is going to happen. A light appears and we see the operator of the motion picture projector arranging his apparatus. Then on a large screen we see a picture, large enough to be seen by all this mass of young men, and off that crowd goes on adventure high and thrilling.

Generally there is a cartoon, a comedy, and always a news reel of current events. King George going to open Parliament in that funny buggy of his, the Laplander chasing the reindeer, the Honolulu folk riding the surf boards in their great harbor, and all the rest come to these men in the compounds in South Africa. Then perhaps Charlie Chaplin, or Harold Lloyd, or any one of their favorite Wild West Cowboy heroes will entertain for an hour or an hour and a half, simply causing this compound to double up with laughter and shouting. Everything is enjoyed and the enjoyment is expressed to the limit. It is part of the missionary task to help make life in these compounds more wholesome and safe for these mobs of young black men.

We have in this compound over four thousand young men. Altogether there are 270,000 gathered in sixty of these great enclosures, and each of them is looking forward to the cinema show every week. Increasingly large numbers are making use of as many of the social rooms as we can provide and care for through trained native leaders.

Now let's go to the slum yards in the City of Johannesburg—a city only fifty years old but which, as anyone will tell you who has been there, has some of the worst slums on earth. I am sure they would compare favorably (or unfavorably) with some of those which Dr. Kagawa comes from in Tokyo. Dr. Harold Grimshaw, of the League of Nations, visited most of the slums of the earth, and he said that none compares with the slimy, filthy slum yards of Johannesburg.

We go there and see some of the 35,000 people who are crammed into little backs of stables in parts of the city which have been long forgotten by the white man. There, by unscrupulous landlords, they are robbed of a pound or thirty shillings, or two pounds for a single little square of space in which a man and his wife and children and their visiting relatives and friends have to spend their lives when not at work in the kitchens, the gardens, or the homes of the Johannesburg white men.

We have some 250,000 natives working not in the mines but in the cities. They are housed in the slum yards and, increasingly, in native villages which our municipalities are building for them. But why are the municipalities building these villages? Partly because of government pressure, partly because of the work of the missionaries. On many occasions, the missionary has asked the city councillors and other leaders of Johannesburg to come to New Town, Doornfontein, and Prospect Township to see what has been done. One day a member of the city council, following the missionary through the slums, fell in the slum-yard filth and ruined a new suit. When he picked himself up from the slime of that yard there was a flow of profanity telling in no uncertain fashion what was going to happen to the health officials of the city for allowing these places to exist. There was h-e-l-l to pay the next day, as he had promised that there would be, in the government department of the city's life.

Slowly there are being provided on the outskirts of the city decent and respectable villages in which our slum dwellers in Johannesburg may live.

Children growing up in the slums and in these native villages have seen the daylight of new opportunity through the work of the missionaries. Beginning with one little Boy Scout troop, meeting in the slum yards in 1918, we have today over ten thousand Boy Scouts in Johannesburg and the surrounding territory. In a parallel organization is an even larger number of Girl Scouts. Playgrounds are a new thing in South Africa. They have been organized for these slum boys and girls who previously had no chance for decent play or healthful exercise under supervision.

I want you to go to one more place with me. It is a close, stuffy hall, where are packed some hundreds of educated men and women, those who come up from our mission schools. They are products of the educational work the missionary has been doing through the past hundred years in South Africa. On the platform in this hall, one after another, fine, upstanding fellows get up and remind the audience of the disabilities under which the native people in South Africa are suffering. They cite the terrible Pass Laws which require them to carry slips of paper with them when they leave their homes to go to the factories where they are engaged; also the kind of treatment, the pin pricks, which they receive from the white and native police; the injustice of the courts of law; the harsh treatment which they get from employers; the disabilities of our "Color-bar Laws" which close the doors against the progress of all people skilled in any fashion. Discontent, deep and bitter, is expressed by these young fellows who are addressing this meeting. All sorts of grievances are spread out, the things which they suffer in the cities together with the discovery that the way in which the white man succeeds is not the way of the missionary, after all, but is rather the way of cutthroat competition. In order to get along in the city, you must forget that man is your brother, and look on him only as a competitor for the job which you want to get.

Now as a result of the expression of discontent on the part of the people, the missionary has been driven to give these people a voice, a voice loud enough to reach to the steps of the legislature in Cape-town, a voice through an organized system of interracial commissions (we call them joint councils) in which whites and natives sit side by side and consider, sanely and quietly, impending legislation, investigate grievances, and look into all those matters which a brotherly group of men and women sitting down together should look into for their mutual welfare.

We now have thirty-five of these groups growing out of the one at Johannesburg. Together they form a national organization which

can speak on behalf of the native people and demand attention from the national legislators. I might speak of our system of sports, of our clubs for these native men and women, of literary organizations, and of social centers. I might tell you of the coöperation we get from white organizations which are assisting in meeting the needs in our big industrial centers. Things are changing in Africa. Our native people are calling for guidance in all those multitudinous arts which civilization demands of those who would live decently and securely in our present day.

I would like to close by telling you of the lives of some of our native men who have risen to prominence and have obtained the respect, not only of their own people but of the white people as well. Come to a little town near Johannesburg, by the name of Mafeking, a city of three thousand white people and a larger number of black. There are, of course, many white doctors to look after the health of the whites. Here has gone to live, to sink his life in that little place, Doctor Malema. He is a Christian who came up through our mission schools and who then went to Edinburgh for the climaxing of his medical education. He has now come back fully prepared to help his people in his own homeland.

Not long ago Doctor Malema came to the railway station to take a train to Johannesburg. He was going in order to give evidence before a Government Commission which was investigating the question of extending medical education to the native people. As he was about to board the train, a large motor car rushed up to the station and a white gentleman stepped out. The police of the station snapped to attention, for it was none other than the Resident Commissioner, the white representative of the British crown in that whole section of Africa. This gentleman hurried up to the train, grasped Doctor Malema's arm and said:

"Where are you going, Dr. Malema?"

The doctor replied: "I am going to Johannesburg, sir; I've got some business there today."

"I need your help," came the reply.

"I cannot do it; I've got to go to Johannesburg."

"But doctor, I can't let you go; why man, it's my little son. He has been sick for some time. These doctors of mine have been looking after him and they now report that he has to be operated on inside of two hours for acute appendicitis. Don't you see I can't allow any man in this place to touch that boy but you?"

What could the doctor do but go along? He operated on the boy in his usual skillful fashion, and in a few days he was about again.

Dr. Malema is typical of the new African who is coming forth from the Christian group, giving his life freely to his own people, and

yet commanding the attention and respect of other racial groups as well.

We need specialists, people who have received the finest training American universities have to give, to come to Africa, and to the other so-called "backward" countries of the world, there to help men and women and children to discover the way to the throne of God and to learn to make all those adjustments which in this day and age are necessary for any people who would lay hold on their heritage as a real part of the great kingdom of our Master.

VIII. RETROSPECT AND PROSPECT

THE ACHIEVEMENTS OF YESTERDAY

ROBERT E. SPEER

There are only three of us, Dr. Mott, Dr. Sailer, and myself, who have attended all of the conventions of the Student Volunteer Movement from the first one in Cleveland, forty-five years ago, until this one in Indianapolis. I suppose that this is the last one we shall attend, not because there will not be further conventions of the Movement before its work is done but because it is unlikely that we three, or perhaps any of us, will be here the next time you come together.

Of the three of us, only one, Dr. Mott, was present at Mount Hermon in 1886 when the Student Volunteer Movement began. As some of you know, Mr. Moody, one of the half dozen greatest personalities that our nation has produced, invited, that summer, the students of the colleges and universities of Canada and the United States to meet at his home in the Connecticut Valley, and Mr. Wishard and Mr. Ober, who were the secretaries of the college Young Men's Christian Association in that day, brought together some two hundred and fifty men from the colleges and universities for a whole month under Mr. Moody's leadership.

There came to that meeting one Princeton student, Robert P. Wilder, with the vision of this Movement already in his mind and heart, and during the days of the gathering one hundred students signed the declaration of the Student Volunteer Movement, resolving to give their lives to the missionary enterprise in the unevangelized world. They chose a little group of five of their number to go out through the colleges and universities of the continent bearing the message that had come to this little company at Mount Hermon. One by one, four of that group fell out until Wilder was the only one available for this errand. He associated with him another man from his own university, a son of a missionary in India, as Mr. Wilder himself was, John Forman, and those two started out through the colleges and universities of this western world.

More than two thousand men and women that year attached themselves to this Movement under the inspiring influence and the fearless and faithful challenge of these two men. It was when they came to Princeton, some five months after the college year had begun, that Dr. Sailer and I first heard their appeal. I can remember vividly that room in old North Middle Reunion where a little group of us met John Forman. He stood there with his back against the wall and spoke out to us, fearlessly and persuasively, about the use that a man ought to make of his life. I had been intending

to study law until that hour, to go home and join my father who was one of the ablest lawyers of our land, the leader of his political party in his home state, and who was expecting me to come into association with him. I remember well the struggle of that evening and the issue of that struggle when it seemed to me that, after all, there was something larger and richer that a man could do with his life even than to try to be a Christian lawyer here in the United States.

Forman and Wilder that year went on through our colleges and universities and then laid down the work to resume preparation for the foreign mission field. The experience of the next year showed real danger that great values were likely to be lost and that what had begun as the promise of a mighty movement among students, not only in our countries but around the world, might come to an end unless it was conserved and carried forward. The following year, accordingly, Wilder left his seminary course to take up the traveling secretaryship and the year after that, in 1889-1890, when I had completed my own university course, I undertook the work in his place.

My memory is very full tonight of all that those days meant to us at the beginning. This Movement was a very simple Movement then. In this respect it was very much like that Movement 1900 years ago which some young men joined by the waters of Galilee. We didn't have any cumbersome machinery and we weren't troubled much with any budget. Dr. Mott was about all there was of the Executive Committee—quite enough. Walter Clark and, later, William Hannum, both of whom went to India (and one of whom, Hannum, is here), were all there was of an office force, and I was the entire field staff. I remember one conference of the Movement that Dr. Mott and I held in our own persons in a little hotel at a railway junction in Iowa.

There were no salaries paid to anyone. We had the privilege of buying our own clothes. All that was given to us was just the necessary traveling expense, and I remember that the seven or eight hundred dollars required in that year 1889-1890 was provided by the Young Men's Christian Association in the city of St. Paul. I am glad, looking back, that it was all as simple and plain and elementary as it was; that we asked no questions as to where our support was to come from. We had no anxiety as to whether or not we were going to be sustained. All we were interested in was a great cause and a chance to give our lives to that cause.

Thank God that the Movement was not in this land only but that there were great stirrings of God's Spirit in the minds and hearts of students abroad. Our Movement had been preceded in a sense, by two corresponding movements among the students of Great

Britain. There was at that time what was known as the Cambridge Seven, a little band of seven Cambridge men led by Stanley Smith, stroke of the University Crew, and by Charles Studd, the leading amateur cricketer of his day in Great Britain, with two Cambridge men who had gone into the army and three into the ministry and teaching. This little band went to China in 1885 very much as our friends of the Hartford Fellowship are eager to go today. We were shaken all through the English speaking student world by the consecration of that little band. A few days ago I read the addresses that were made at the farewell meeting before they left for China. I would commend to you this volume which gives the story of that little band, a book which left its impression forever on the Student Volunteer Movement in the United States and Canada. It is entitled "The Evangelization of the World."

About this time there came a young Scotchman who, preceding this greater group of Zwemer and Cantine and their associates to Arabia, laid down his life not far from Sheikh Othman. He was one of the heroes in our student world in my undergraduate days. He was the best bicycle rider in the world, holding the record for every distance, from fifty yards to fifty miles. He was the best shorthand writer in Great Britain; a friend of Isaac Pittman, the inventor of modern shorthand; and wrote while he was still in his twenties the article on shorthand for the Encyclopedia Britannica. He was recognized as the best Arabic scholar in England and was chosen to succeed Robertson Smith as Lord Almoner Professor of Arabic in Cambridge University. He came from one of the oldest and most honored families of Scotland. He had abundant wealth of his own and he laid it all down in the missionary enterprise to the neglected tribesmen in the southern end of the Arabian Peninsula.

I remember memorizing as an undergraduate the closing paragraph of the farewell address which he made to the students of Edinburgh and Glasgow Universities before he went out on his mission: "While vast continents are shrouded in almost utter darkness and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof rests on you to show that the circumstances in which God has placed you were meant by him to keep you out of the foreign field."

What a great company has followed in the train of those men there at the beginning, men like Donald Fraser and Douglas Thornton and Canon Gairdner of Cairo, who have come out from the British Student Volunteer Movement, and the long list who have gone out from our own! We have the names of more than thirteen thousand men and women who have actually gone out to the foreign field from the United States and Canada across this last half cen-

tury as members of this Student Volunteer Movement for Foreign Missions.

In the last fifty years since this Movement began we have more than doubled the entire foreign missionary force. We have seen the contributions of the Christian church of the West for the evangelization of the world more than trebled and we have seen far more than that, the still greater proportionate growth of the Christian communities throughout the non-Christian world. There are today more medical missionaries in China than there were in the entire non-Christian world when this Movement began. There are now more pupils in missionary schools in India than there were in all the missionary schools of all the foreign lands in the world fifty years ago when that little group assembled on the hills by the Connecticut River.

There are, however, far deeper things and things of more significance (though these mere figures cover very deep and real meanings) to which we want to turn our thoughts for these few moments this evening, reviewing what has been accomplished during the last fifty years in the pathway of the greatest duty of the Church. In the way of achievements, I put first the creation of persons, of Christlike men and women who, across this generation, have done their best faithfully to follow in the footsteps of their Master and their Lord. I feel it a duty to recall some of these names here in our company this evening. They may not be recalled again. I think particularly of that little group of men, older men, who strengthened and sustained us at the beginning. This was regarded as a very hair-brained and chimerical undertaking when it originated. We were thought of as misguided and unbalanced young men and women when it began. We suffered reproach for the idea to which we had committed ourselves. And how well I remember the derision we heard on every hand over the motto, "The Evangelization of the World in This Generation," as though it could ever be evangelized otherwise than in some *one* generation or that any generation could ignore the duty of attempting it.

I think of the group of men who gave us their confidence, like that saintly minister in New York City, George Alexander, of whom few know but who was one of the noblemen of God; of old Doctor McCosh who made, I think, about as grand a Christian statement as any college or university president has had the courage to make when he vouched for us at the very beginning. And I think of the company of wise men in the missionary boards of that day, Doctor F. F. Ellinwood and Doctor Judson Smith and S. L. Baldwin, and that sober modern successor of St. Francis of Assisi who sought as faithfully to follow Christ in the forms of our modern life as St. Francis did in his day, Matthew Hale Houston of the Southern Presbyter-

ian church, who wrought with us and prayed for us and could not resist the longing in his old days to go back to China, to lay his life down on the soil of the land that he loved best. And there were devoted ministers of the home church like Arthur T. Pierson and A. J. Gordon.

And I think of that group of great men, apostles of God in that day, who had come home from the missionary field and gathered us with great joy into their protecting care: old Jacob Chamberlain, and the prophetic words he spoke at Mount Hermon, and Hudson Taylor of the China Inland Mission, and William Ashmore. How well Dr. Mott and I remember that stalwart figure in the first convention in Cleveland when we had no modern method like our seminars of today but when the whole convention was a seminar, led and guided, as we never have been more wisely led and guided, by John Livingston Nevius, one of the great missionary statesmen of China and of the modern day.

Still more do I think of our brothers of other races with whom during this last fifty years we have been bound up in the dearest fellowship and in the most real promise of the larger fellowship that is still to be—of that little company of Japanese Christian men, Ibuka and Ebina and Kozaki, and Masahisa Uemura, one of the greatest gibraltars of character and power I think I have ever known, and of the young men who have come, later, Kagawa and the rest. And I recall the great friends in China in those days, followed by the still closer friends, Cheng Ching Yi, Chang Po-ling, David Yui, T. Z. Koo, Djang Fang, Y. S. Tom, Y. G. Chen, and many more.

My mind goes out to India to the company we knew there—to K. T. Paul and Bishop Azariah in the south and to S. K. Datta and Mukerji and Chitambar and Talib-ud-din and Thakur Das and others in the north. In Latin America I think of Arcadio Morales and Alvaro Reis and Erasmo Braga and Baez Camargo. I could name them by the score, those men who are our brothers, whom we know as well as we know one another and with whom we have been bound up in this last half century that is the fruitage in part of what began there on the hillside in Massachusetts fifty years ago.

Still more do I think of those who have gone out from our own company and who here and there around the world have literally followed in the footsteps of that little band at the beginning who laid down their lives for Jesus Christ. The Student Volunteer Movement has its "glorious company of martyrs." A few years ago I stood in each of those two little martyr cemeteries, one south and the other north of the city of Paotingfu in Northern China. In the southern one Horace Pitkin and his companions lie buried, and in the other George Taylor, Frank Simcox, and Cortland Hodge

and their associates lie. At the other end of China, only a little while before, I stood where, shortly afterwards, the little group fell—John Rogers Peale and his wife, and Mrs. Machle and little Amy, and Eleanor Chestnut. No rarer spirit in this whole fifty years than Eleanor Chestnut gave life and all to Jesus Christ. And within the memory of all of us here that prince of the kingdom of God, if ever there was one, John Williams, laid down his life in the city of Nanking. Later still there were the young Stams. And at the other end of Asia, I think of Ben Labaree and Will Shedd in Persia, and Knapp and Rogers and Leslie who were killed within the generation in Turkey. Here they are, and others with them, who, "having had witness borne to them by their faith, received not the promise, God having reserved some better thing for us, that they without us might not be made perfect."

I think of them here in this hall now. They are not far away from us, this great company. Here we stand in the midst of the invisible host of witnesses who are with Christ, who also is with us here and now. I am as conscious of the presence of some of them as I am of the presence of any of you. And I call you, as I call myself, tonight to keep faith with these dead.

As we look back over this half century, we thank God for all this new creation we have seen of great personalities. Dr. Fairbairn used to say that the mightiest forces in history are persons, and that the mightiest persons are Christian men. We thank God that this Movement has had this great part in breeding a great host of men and women who have honestly and conscientiously sought to follow Jesus Christ across the modern world.

This last half century has witnessed also a great achievement and advance in an ever clearer apprehension of the meaning of the Christian Gospel and an ever richer demonstration of that Gospel in this enterprise of Christian missions. In Mrs. Cheney's life of her father, Horace Bushnell, she tells a story of an experience by night when her mother was awakened with the consciousness that something strange was going on in the room and saw Horace Bushnell sitting upright in bed with a light on his face such as she had never seen before. She asked, "What is it that you see, Horace?" "I have seen the Gospel," said he; "I have seen the Gospel." He did not see the whole of the Gospel. If the Gospel is what you and I believe it to be, we will not see the whole of it, not for many, many generations, not until at last we see it fulfilled when we look upon the Lamb himself in his beauty and his glory. But every generation, if it is wise and faithful, presses deeper into the inexhaustible treasures of the Gospel of Jesus Christ.

I remember very well at the beginning of this half century the fears and misgivings there were throughout the Christian Church

as to what might be the result of the comparative study of religion. There were some who thought that it was lowering Christianity to lay it down side by side with the religions of the world and make a fearless, unbiased, and impartial comparison and that the result might be hurtful to Christianity. Instead, as we look back over fifty years, we see that the comparison of Christianity with other religions has set it yet more clearly in a classification all by itself.

I remember a paper that was passed around privately among us at the International Missionary Council in Jerusalem seven years ago written by John MacMurray, one of the ablest young thinkers of our time. He was dealing with this very issue. I will read from that very striking paper, the whole of which ought to be made available: "One of the profoundest remarks I have come across about religion is in Collingwood's '*Speculum Mentis*.' He says that religion reached its climax in Christ and in doing so it ceased to be religion. Using religion in this sense, and it is the only sense in which it can be used when one studies comparative religion, he seems to me to be just right. Much that belongs to religion in this sense permeates what we call Christianity both in doctrine, spiritual outlook, and organization. And I have a conviction that the points which the various world religions have in common with Christianity are in large measure the points which are not specifically Christian but merely religious." One will go even further. The moment Christianity becomes a religion, it ceases to be Christianity. You will not find the word "religion" anywhere in the four Gospels. Our Lord never used it and if you will examine carefully the five occasions in which it is used in the rest of the New Testament, you will not want to apply it to the full Christianity of that book.

Our faith is not a religion. A religion is the quest of men for God, the best that men can do in their search for God, the best that the best men can do, but Christianity is not a quest for God. Christianity is good news from God. It is not man feeling blindly for the foot of the altar stairs that lead up to God and in his blindness stumbling on it. It is God, himself, coming down those altar stairs in his own dear Son that he may lift men out of their blindness and their helplessness into his light and power.

The missionary enterprise during this last half century has been the most powerful and the purest statement of the essential nature of the Christian Gospel that we have known in the modern world; and valuable as apologetic statements and descriptions of its true essence have been, they have not meant as much and will not mean as much as the incarnation of that Gospel and the fact of its universality, sufficiency, and finality in the missionary enterprise. The Word was made flesh once and dwelt among us and that Word must be made flesh again in a true sense (Christ in men) and sent out

into the modern world as it came to the world nineteen hundred years ago.

We have seen in the Gospel of this last fifty years an exhibition of the practicability of the central principles of communion and unity. There is a very simple and obvious fact about the missionary enterprise which I think has been very inadequately noted. Again and again we are asked whether or not, human nature being what it is, you can eliminate the motive of gain, whether men will give themselves out of sheer generous self-giving to any cause. Here in America the customary answer is to point to the engineer corps of the United States Army, which is made up of very able men who work not for money but for great opportunities of service and who rejoice the more impossible the tasks are that are given to them. But we have in the missionary enterprise a still nobler example.

Here is a group of men who have been paid not according to their ability, not by what you offer on a competitive market for power such as theirs. The ablest missionary has drawn no more salary than the least efficient one. All have worked together on a common level, all in the communism of the early church in the form valid for the modern world.

And we have seen not only common unity in the work of the Gospel but also unity in the fellowship of the church. It wearies one to listen to a great deal of the easy and superficial talk that one hears today about the sectarianism of the foreign missionary enterprise and about the way we have built up all over the world antagonistic and warring denominational groups. Well, there are too many differences and there is still a great deal to be won before we come to our Lord's ideal of unity, but in the history of the Christian Church there has never been anything surpassing the spirit of unity, of community, of good will, brotherhood, and fellowship that has characterized the whole body of the modern missionary enterprise, whatever the distinctive name was of the group that went out as a part of the great undertaking.

Once again, we have seen in the missionary enterprise, the summons and the opportunity of great pioneering adventure. I remember a book I read several years ago, "Foundations" (and Archbishop Temple was one of the contributors to it). The first chapter was written by Neville Talbot. I have read again and again a paragraph in this chapter. "Jesus Christ," wrote Talbot, "has been impotent for centuries owing to the spiritual complacency of men. He has suffered every degree of patronage by intellectuals who have been interested in him but who have felt no need of him. He has been degraded by the transformation of his revolutionary disclosure into an established and conservative tradition, at truce with the world and in bondage to propriety." A hard judgment; is it unjust?

Well, thank God, across this last half century we have found opportunities for seeking to recover all the thrill and joy of the primitive Christian adventure. We have heard in our day, as those young men heard nineteen hundred years ago, busy with their nets or busy with their money at the gate of the city, the old familiar call—"Come and follow me"—and still during this last half century men have arisen to answer that call and have found the doors of great and perilous venture opening wide to them. Have we not seen them go out into these new fields in our own day, Arabia, Afghanistan, and Tibet, and into almost every area of the world? It is hard to find a spot of earth where the great adventure has not gone this last fifty years—not only over strange areas of geography but deep down into recesses and wide over all regions of human life.

There may not be many lands where the Gospel is not being preached but there are still abundant opportunities in the modern world making their appeal to you for the same adventure on which those young men embarked nineteen hundred years ago when they left their nets and boats behind them and went out to follow Jesus Christ across the Roman Empire to begin a new day in human history.

We look back over this half century and see how great systems of thought—I do not say we have done this but we have been a part of the forces that have done it—we have seen great systems of thought that had shut their doors against the claims of Christ begin to disintegrate. We remember the old hymn of James Montgomery which a devoted layman used to print on the annual report of one of our churches in New York City which for a generation supported an entire mission station of its own in the interior of China, "Lift up your heads, ye gates of brass, ye bars of iron yield." As we look back fifty years we see that these bars of iron have yielded. We see Mohammedanism disestablished over almost all the Moslem world. Last year two of its most deeply rooted institutions collapsed in Persia, Ramazan because of the requirements of a modern school system, and Muharram because, when this great weeping occasion came, the Shah said quietly that the chief of police had been granted a vacation and that he would act in his place during Muharram and that there would be no wailing and self-flagellation. And there was none.

I heard Hu Shih of China the last time he was in this country describe to the Foreign Policy Association in New York City what had taken place in China in the breaking down of China's ancient systems, hundreds of years old. And some of you still remember our old friend Harlan P. Beach (whose benign presence we so sorely miss) who spent his whole lifetime preparing a book on

Confucianism, which was to be his masterpiece, only to discover that the system had passed and passed forever.

Wherever one looks with enough insight and vision across the world, one can see how the bars of iron have broken; and where they have not broken, thank God, they have melted away or have begun to melt. Is that not what is happening in India today? The last time Rabindranath Tagore was in America, I heard him speak in the chapel at Wellesley College on the theme "The Religious Folk Lore of the Villages of India." I wished his old grandfather, one of the founders of the Brahmo Samaj, could have been there to hear him. He would have marvelled at his language and still more at his thoughts as he spoke to those girls. You could see that, in the deepest way, his spirit had been molded and colored by the influence of Christ. The language was the language of the English Bible and of John Milton and Shakespeare and Tennyson and Browning, and the ideas were not the ideas of the old Hinduism. They were those ideas colored and touched and transformed by the influence of Jesus Christ. Some of you may remember the words of Mr. Natarajan, editor of the *Indian Social Reformer*, when Mr. Gandhi was put in prison. Mr. Natarajan was defending the course of action which Gandhi had pursued. These are the words he wrote of the Mahatma's imprisonment: "It is curious that while it has shaken the faith of some people in the efficacy of morality and non-violence as a political method, it has prompted a much larger number, including several who had set themselves for years to counteract the proselytizing work of Christian missions, to turn to the figure of Christ upon the cross by reverent contemplation. Orthodox Hindus, militant Arya Samajists, devout Mohammedans and, of course, Brahmans have had their minds turned to Calvary in commenting on the event. It may be said without exaggeration that the Mahatma in jail has achieved in a short while what Christian missions have not accomplished in a hundred years with all their resources of men and money—he has turned India's face to Christ upon the cross."

What testimony could not some of us here tonight bear to this change that has come in the attitude of multitudes in India toward the name and claim of our Lord, Jesus Christ! One would not go as far as William Hung of Yenching University in a statement read in one of these conferences some years ago when he declared that we might just as well ignore the non-Christian religions because they were antiquated and moribund and were not influences for us to reckon with. That is a prediction of what is still to come, but looking out over the world today one can see the iron bars giving way and all the world opening a new door of opportunity to your generation. What would we not have given for such a door fifty years ago?

And we look back over the last half century and thank God for having had a part, a large creative part, in spreading over the world the nuclei of the Christian church that is to come and in gathering the people out of every tongue and tribe and nation over the whole face of the earth. We have seen them begin and grow, these churches. I have myself seen a score of these great national churches grow up and achieve their complete independence during the last half century. I still like to speak of them as "native churches." I never could understand, least of all at the time of the Nativity, how anyone could think lightly of the term "native" or why any man who loves "his own, his native land," should ever surrender that glorious word to any unworthy use. This phrase, "younger and older churches," I have not been able to twist my tongue around. It seems anomalous to speak of the ancient Syrian church on the west coast of India as a "younger church." I saw recently a statement sent from one of the oldest churches of the world (a thousand years older than the churches we have in this hall tonight) in paragraph after paragraph of which, with great joy and pride, they spoke of themselves as "native." Their church was not foreign and exotic but was already a part of the very life of their nation.

Across the last fifty years we have seen these free and living churches grow. In Korea the church was just beginning. Now there are more ordained Korean preachers than there are delegates to this Convention. In India alone we have seen the number of Christian people double since King George came to the throne. Take the Indian census, if you want to comfort yourself with that kind of assurance, and read what the Indian census, each ten years, has had to say with regard to the expanding place of Christ in the life of India.

When he came home from India from the Haskell lectures, Dr. Charles Cuthbert Hall was rejoicing in what had been seen of the building up of Christian churches in India, but he rejoiced just as much in the hundreds of thousands of men in India for whom the old forms of faith had lost their attraction and power and for whom the name of Jesus Christ was taking on a compelling attraction and authority. The bars of iron must break or melt.

And last of all, looking back over this half century, we see a new world coming into being. Many forces have been at work making this new world. The living God is not limited in the influence by which he molds the life of man to any single set of forces, and we have seen him utilize in this half century many different influences, many which never intended to yield themselves to his use. I think we are not claiming too much to say that, most of all and central among them in this half century, are the men and women who have gone out in Christ's name and in Christ's spirit across the

world who have done more than any other single force to contribute to what is best in the new day which we have lived to see but in which we are not to do our work but over whose threshold we now see you passing to take up the torch that we lay down. A new world it is for you. Distance has gone out of your world, the farthest ends of the earth are near to you and your business is to make a brotherhood out of the neighborhood, a brotherhood out of a community forced to live together whether it will or not. We have seen the world not willing to learn but still faced with a lesson which it has got to learn of the absolute indestructible unity of its economic life and interest.

Our friend, Dr. Grenfell, was speaking to us the other day in New York of his poor Labrador fishermen who are in want today because their best market has been destroyed. The war in Ethiopia has shut their market in Italy. They had been sending their produce to the Roman Catholic people in Italy, and now war in Abyssinia brings want to the poor fishermen in Labrador. It is a very little world that you and I have to deal with, a world that has to recognize that it is a family and that no strong member of that family has a right to more than his fairly proportionate share of the wealth of the family.

We are facing a world where we have to live as members of one common household. It is a world across which we have thrown the shuttles of a common intellectual life. What are the great ideas of the world now? Read the press of any country, in any land, and it works with the same great ideas, the ideas of personality, of life, of duty, of freedom. Men may support or may resist, but the great body of ideas that is engrossing the thought of the whole modern world is a set of Christian ideas now common to all the thought of mankind.

And more even than this, across the last fifty years the shuttles of love have been plying over land and sea, across the nations, in the name of Jesus Christ, gaining for that Name throughout the world a glad reception, carrying the influence of its tenderness and sympathy far beyond the reach of our boldest hope and faith.

I saw a copy of a letter from a Scotch missionary in the central provinces of India in which he described an experience which he had just had in a crowd into which he had gone to hear one of the modern firebrands of India hold forth against the very enterprise in which that Scotch missionary was engaged. This was his description:

"A Native State. A beautiful garden below the shadow of the palace. The *élite* of the State gathered to hear one of India's leading nationalists, a Cambridge and Moscow graduate. The occasion of his visit was really that something might be done to stop a movement towards Christianity that had begun among the hill people of the State. The missionary, nevertheless, was invited to attend.

"On his arrival on the scene, one of those topsy-turvy things happened that draws one's heart to the Indian—the missionary was asked to preside over the meeting. A laughing protest only evoked the assurance from the speaker, 'Nothing would give me greater pleasure than to have a Scottish missionary as my chairman.'

"So it was arranged, and for two hours we listened enthralled to the passionate outpourings of a man's soul. In biting words, out of a sore heart, the speaker exposed and stirred every sore in the life of the land. None was spared—Brahman or outcaste, king or subject, Hindu or Christian, Briton or Indian. From one point of view, it was abuse, virulent; from the other it was a cry.

"At the close, he quietly thanked his audience in these words: 'I have to thank you all for allowing me to speak as I have done for two hours, abusing all that you hold most dear. But you must have noticed that there was one whom I did not even criticise. And, indeed, he is above all my criticism, or any man's—the lovely Lord Christ.'"

I think we have not altogether failed in the years that are gone nor hidden the loveliness of that face. No doubt the best we have done was crude enough and imperfect and inadequate and it fills us with shame as we remember it. But no doubt also One has been at work in the midst of all our crudities and our blunders and his face is seen today as never before.

Our hearts go out with congratulation and joy to you men and women to whom the future belongs. It is not going to be an easy task into which you go, and I see far more clearly now what a terrible task it is, and what its inner meaning is, than I saw two years ago. You and I are not engaged in an easy attempt to work plastic stuff into its right shape. We are not engaged just in a work of happy educational reform. No, there is a great struggle going on in the world. A friend of mine in Europe wrote the other day of the new attitude of mind that has come in Europe now. The old idea that human history was just an unfolding, evolutionary development to good and better, and on to best, has been seen now to be sheer fiction. Men were going back, he said, to the idea of the early church of a great struggle between good and evil. We are not waging a war, as St. Paul said, against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, against the mystery of iniquity. The Lord himself looked out on his mission in this way—as a conflict with the evil one and the powers of darkness.

It is a struggle, real and deadly, a battle in the dark, between truth and falsehood, and not between impersonal truth and impersonal falsehood but between the living God and the forces of darkness and of death and of wrong that slew Jesus Christ upon the cross. We have been singing of it in Lowell's lines—the strife between the Great Evil and the Word.

If you are going out to take your part in this struggle, it must be with pure hearts, pure for the sake of vision, pure for the sake of power. It must be with clean hands. I remember the last text from which Phillips Brooks ever spoke when he came down in his old church in Boston in the convention of the Brotherhood of St. Andrew and stood in the aisle, the great figure towering there, as he took for his text the words from Isaiah, "Be ye clean, ye that bear the vessels of the Lord." No impure hearts and no unclean hands will be fit for the struggle that lies before you; and not clean hands and pure hearts only, but there is one thing more to which you have got to come (if you have not come already) either here in this Convention, or sometime. Please God you may come to it here tonight. Not the pure heart and the clean hand only, but the surrendered will that is surrendered not that we may never have it again but that we may get it back again, clean and strong and resolute and invincible because indwelt with the will of God.

That is my last word to you tonight. It may be the last word one will ever have a chance to speak in a convention of the Student Volunteer Movement, and I don't know how to put it, as I would like, but a dear old friend has put it for me, a very dear friend of some of us sitting here, Sir Alexander Simpson, who for more than a generation was professor in the Medical School of the University of Edinburgh, who was killed one foggy night a few years ago in the streets of Edinburgh by the automobile of one of his dearest friends, and who not long before his death as he retired from his professorship in the University presented his last graduating class for their degrees, with these parting words:

"It may chance that some July day far down the century . . . you will recall the unusual concurrence of the simultaneous leave-taking of the university by the graduates and their professor. 'We came away,' you will say to the child, 'a goodly company altogether, through the gateway that leads to the rosy dawn. He passed out all alone, through the door that looks to the sunset and the evening star. He was an old man like me,' I forehear you say, 'not in himself a great man. He had been a friend of great men and came out of a great time in the nineteenth century when there was midsea and the mighty things, and it looked to the men of his generation as if old things had passed away and a new world began. And he told us that the great lesson he had learned on his way through life was the same that the disciple who leaned on Jesus' breast at supper taught to the fathers, the young men, and the little children of his time when he said: *He that doeth the will of God abideth forever.*'"

Those are the words that are cut on the stone over Mr. Moody's grave on that little green hill where he lies buried in Northfield, until the resurrection day. I pray God they may be graved in the heart and life and character and purpose of every one of you: "*He that doeth the will of God abideth forever.*"

THE TASKS OF TOMORROW

JOHN R. MOTT

We have been profoundly impressed by Dr. Speer's recital of the achievements and influence of the Student Volunteer Movement during the half century of its life. But the best days of the Student Volunteer Movement are before us. It must be so. There could be nothing more dishonoring to our past than to assume or plan or act as though this were not to be the case. Think of numbers alone. When this Movement was launched in 1886 there were scattered throughout the entire student field of the United States and Canada only a few score of students who were even thinking of becoming foreign missionaries. Today we have literally hundreds of announced volunteers for foreign missions in the institutions of higher learning of both countries. Moreover, half a century ago in all the colleges and universities of North America there were not over 200,000 students, both men and women. Today there are over 1,000,000. Of this great number fully one-half are members of Christian churches. It is inconceivable that these larger numbers of followers of Christ and all those who have already formed the missionary purpose cannot under God accomplish greater things than the smaller number of their predecessors of years ago.

Think also of the great expansion of Christian organization. In the days of the beginning of the Movement, there were only about 300 societies of Christian students in colleges, universities and seminaries in the United States and Canada. At present there are over 1,500. In those days there were less than 200 such organizations in all the other lands, whereas today there are more nearly 2,000. We now have the World's Student Christian Federation uniting some 3,000 Christian societies of various names in over thirty nations on all continents and with a combined membership of 300,000. What is organization but the means of distributing force most advantageously? Surely this makes possible something greater and better than was possible before such facilities were to any such extent available.

Moreover, the Student Volunteer Movement and related societies at home and abroad have accumulated a vast body of knowledge and experience in all that pertains to arresting the attention and enlisting the interest, enthusiasm, and coöperation of Christian students in great unselfish causes. How much more we know today than in those earlier days about the needs of Christian students, their opportunities, their preparation for most useful service, the ways and means of fostering their interest and directing their energies. What

a wonderful half century of experience it has been. What does it not teach in the way of warnings; also in the way of incitement for courageous initiative, sacrificial devotion, and triumph over the impossible!

Think also of the momentum of success. I refer to the countless constructive achievements in the pathway of the work of the Student Volunteer Movement, and to the great volume of confidence built up—in a word, to the habit of victory which has been formed. What a priceless thing momentum is! One might change the term and instead speak of a rising tide. It is always wise to take advantage of a rising tide. Then vastly more can be achieved for Christ and his Kingdom in a relatively short time than in long, wearying, waiting periods when the tide of interest and unselfish passion is falling.

We should remind ourselves also of the priceless heritage which is ours as a result of the lives and achievements of the thousands of volunteers who have gone forth from us into all parts of the world field, and who have thus fulfilled their volunteer declaration. Who can estimate the contagious and propulsive power of their dedicated lives? Our memories throng tonight with such examples as Sir William Wanless, Dr. Avison, and Bishop Lea of the Toronto colleges, in their wonderful work in India, Korea, and Japan; Charles Paterson of McGill in his service for schoolboys in Calcutta, and Murdoch Mackenzie, also of McGill, in his great foundation work in Honan, China. We think likewise of men like Tewksbury and Houghton of Harvard; of Horace Pitkin, William Borden, and Sherwood Eddy of Yale; of McKee of Cornell; of MacCracken of Pennsylvania; of F. P. Price and his son, both of Virginia; of George Worth and his son, both of North Carolina; of Fletcher Brockman of Vanderbilt and his marvelous career in China; of Dr. Caroline Macdonald, so worthily honored with one of the highest degrees of Toronto University for her Christlike ministry in Japan; also Dr. B. Chroné Oliver of Canada, an outstanding leader in the medical missionary program of India; Charlotte De Forest of Smith College, now the able principal of Kobe College, Japan. We think of others outside our own continent who have been a source of inspiration and help to us on this side the Atlantic by their lives and Christlike deeds, such as Ruth Rouse, for years the woman secretary of the World's Student Christian Federation; Constance Padwick and her remarkable service of fostering the creation of Christian literature for Moslems the world over; of Dr. Donald Fraser, one of the founders of the Student Volunteer Missionary Union of the British Isles, and later one of the noblest of the great missionary host of Africa; Alec Fraser of Oxford, one of the most dynamic Christian leaders in India and later in East and West Africa; the

great team in the Nile Valley, Gairdner of Oxford and Thornton of Cambridge; likewise Witt of Germany in his wonderful work; de Vargas of Switzerland in his intensive, constructive work in Yenching, North China; L. P. Larsen, one of the greatest of a long line of Danish missionaries, and his four decades in India; de Pertis, the lone Student Volunteer going forth from Italy to his great medical work in Abyssinia; Dr. Kraemer of the Dutch universities and his unique leadership in the work for Moslems, not only in the Netherlands Indies, but in the interest of the whole Mohammedan world; and McNeur and Mawson of New Zealand. The list would run on indefinitely. I myself, in my world travels, have met thousands of these former Student Volunteers, absorbed in their great unselfish cause of making Christ known and regnant in the life of the peoples with whom they have identified themselves. What college or other institution represented here tonight has not been inspired and blessed by some such examples of its own? It would be difficult to exaggerate the kindling and propulsive power of such a heritage.

The greatly enlarged and enriched program of the world mission, and the wider appeal which this makes possible today, should serve to usher us into far greater achievements for Christ and his cause. One need only contrast the programs of the early conventions of the Student Volunteer Movement with that of the present convention to be impressed with the greatly widened range of appeal as well as with the more exacting demands of the period upon which we have entered.

May we not say reverently, also, that we today have a larger Christ than in those days. Not a new Christ, for he is the same yesterday, today, and forever, but larger in the sense that there are today many more millions of people throughout the non-Christian world than there were five decades ago who, through the preaching, teaching, and living of the volunteers and other missionaries of the past, have come to know Christ and to have an authentic experience of Christ. Moreover, there are many more communities and areas of life which have been completely transformed by the living Christ. There have also been such convincing demonstrations in impossible economic, international, and interracial situations of the conquering power of Christ that these constitute added apologetics of the Christian faith. Thank God he is the living Christ; therefore the ever-creative Christ; and therefore able, ready, and eager to work in and through us today and tomorrow to do new things and to manifest fresh wonders to the honor of his Name.

We who are entering upon the work of tomorrow must meet a tremendous combination of difficulties and of major unsolved problems. Never did our great task of establishing the reign of Christ seem so difficult to me as it does now, as we consider the magnitude,

complexity, and pace of these problems. Do not such overwhelming situations and demands make necessary, and thus make possible, the larger manifestations of his wisdom, love, and power? In view of all these and other considerations, I maintain with you that we have immeasurably more to build upon than our fellow students of half a century back. Surely this should make possible a greater superstructure. When has a generation of Christian students been called upon to face so many heroic challenges?

1. First among these confronting the students of this new day is the challenge to face an unprecedented world situation. Surely this is true in the number of open doors. There has been nothing like it in the annals of the Christian religion. I grant you there have been times when in certain parts of the world the doors were as widely ajar to the friendly and constructive ministry of the Christian faith as they are today. But never has there been a time when simultaneously on all continents the doors were so wide open to the messengers and agencies of Christ as they are today. If this be true, we are living in one of the most inspiring and fateful moments in the life of mankind. The serious thing is that this opening of the wide world comes at the same time when the Christian forces of the United States and Canada are called upon, I repeat, to deal with the greatest combination of unsolved problems which we have ever had to face. What can be the reason? May it not be the one that came to me on the high seas one day: that our loving, Heavenly Father brooding over his vast human family recognized that he has coming forward now a body of Christians with whom he can trust a situation that is literally world-wide. And let it be emphasized that a Christ who cannot deal simultaneously with all the deepest needs of North America and the rest of the world is not the Christ to whom we bow down and whom we worship.

The world situation today is unparalleled in urgency. This is due to the rising tides of nationalism and of racial patriotism, both in a most sinister aspect and likewise in a most challenging and hopeful aspect. It is due also to the significant fact that the world is still in a plastic state, although soon to become fixed or set. This makes it of supreme urgency that we lose no time in helping to determine the molds in which the new world shall set. Another splendid reason the time is so urgent, is because we are living at a time of rising spiritual tide. This is manifest in the spirit of inquiry all over the world; in the vast multiplication of open forums and study classes and discussion groups for group thinking and the sharing of insight, experience, and purpose; in the growing flood of books and other literature dealing with religious subjects; in the growing spirit of criticism both superficial and thorough and well

directed; and, above all, in the Christward movement in so many of the difficult fields both East and West, both North and South.

Another indication that we are facing an unexampled situation is the recent startling development of divisive influences among men. Some of these are in the economic realm. Here we have in mind not the obvious, that is, the age-long conflict between the rich and the poor and between employer and employee. We are thinking of something much more serious, and suggested by such phrases as economic imperialism, commercial exploitation, the dislocations and inequalities due to the machine age, the unjust or unfair use of natural resources, and of great open spaces.

Other divisive tendencies are in the international realm. I confess that never has my heart been nearer standing still with concern about the international outlook than in these days. The reasons for this are self-evident on almost every hand. Quite as alarming also is the interracial friction, and strife. A little over a year ago this was burned in upon me as never before when I was in that hottest spot of the world from an interracial standpoint, South Africa. But South Africa is not alone in this respect. With shame must we concede that the United States of America is still an inflamed area. What we are hearing about the Jews in Germany is not exceptional. It could be multiplied in other parts of central, southeastern, and eastern Europe. I sometimes think that what an Indian Christian wrote me one day is true today, that there is in the world very little interracial good will. As I think of the misunderstanding, bitterness, and tension between peoples—Oriental and Occidental—and in other zones of conflict, I am reminded of a memorable conversation which I had with that distinguished Irish civilian, Sir Robert Hart in the year following the Boxer War. He had been in China many years and knew the psychology of the East. You will recall that in that war scores of missionaries and thousands of Chinese Christians were slain because they would not stamp on the cross of Christ. I said, "Sir Robert, what is the way out?" He replied, "There must either be a colossal military and naval establishment,"—and then he went on to say that it must be "so colossal that it would break down the so-called powers of the world to maintain it,"—"or,"—and now notice the alternative,—"the spread of Christianity in its purest form." Surely, fellow students, we have in the intervening years had a demonstration of the colossal military and naval establishment. Has it relieved the strain? Has it reduced the number of friction points? Has it increased the volume of good will? Has not the moment come for us to turn with unshakable conviction and unselfish abandon to the alternative of Sir Robert—the spread of Christianity in its purest form?

2. This Convention is challenged to recognize that the major problems of the United States and Canada can best, if not only, be solved in an international or world context. Problems and perils which we have been accustomed to regard as purely national have suddenly assumed international significance. What are some of these problems and grave difficulties of ours which must be dealt with in international or, at times, world terms if they are to be understood, solved, or overcome? From the nature of the case the problem of ensuring right international relations and overcoming misunderstanding, ill will, and strife can be solved only in an international setting. The same must be true also of war, whether dealing with its causes or its results. Manifestly this is true also of race and of immigration which demand today thoroughgoing and heroic treatment. At what a price also are we in these days coming to see more and more clearly that certain aspects of our economic problems can be met successfully only internationally; e. g., questions of tariffs, currencies, use of natural resources, and of the great unoccupied spaces of the world. What great progress has been made in the conquest of some of the most deadly diseases since the world learned that disease does not stop at national boundaries. How much more must this be taken to heart internationally. Think also of certain other evils such as opium and other narcotic drugs, the liquor traffic, and the white slave traffic. The use of the cinema is, to a far greater extent than is generally realized, making for the growth of international misunderstanding, prejudice, and ill will. Then there are the anti-religion movements which are making such challenges for the allegiance of youth across the world; likewise problems related to the thought bases of religion in general and of the Christian religion in particular. Now that the world has found itself as one body, it can no longer be a matter of indifference to any one part of the body what is happening in these respects in other parts of the body. We are indeed members one of another.

The Christian students of this Convention and our colleagues at home are challenged more than at any time in the past to go forth and join forces with the Christians of other lands, not as strangers and foreigners, but as neighbors to make common warfare against common enemies. To the objection that we cannot think of Christianizing the world until we are more Christian ourselves here at home, we must reply that the very enterprise of the world mission of Christianity is a part of our work of Christianization at home. Why then should many of us leave the United States and Canada, some as missionaries and some in other pursuits? We should do so, first, because the West cannot solve its problems alone and cannot without foreign missions of the right kind solve them at all. Second, we should go because the East and the lands South cannot solve

their problems alone. Third, we go because East and West and North and South have each an absolutely unique and essential contribution to make to our common constructive work of true civilization and Christianization. Fourth, because a universal Christ needs a universal interpretation. As I travel about the world, I am impressed both at home and abroad with the fact that so many Christians have such a small Christ. They give you the impression that their Christ has revealed himself only to their particular nation, race, or communion. You and I of this great assembly of many lands and of many communions believe with conviction that we have a Christ so infinite that he requires all the nations, all the races, and all the communions through which to communicate his excellencies and his power.

3. We are all summoned to put forth effective efforts to Christianize the impact of our so-called western civilization upon other lands. Missionaries alone cannot achieve this great Christian objective. It is my hope and belief that some hundreds of our great company of 3,000 delegates to this Convention will, under the call of God, go forth in due time as foreign missionaries. But, doubtless, fully 2,000 or more of our number will have to make their contribution by forming other contacts and by exercising their influence along other lines, some of them in the realm of commerce, which I predict in the case of both the United States and Canada is going to expand enormously during the next two decades. Here we need young men with the spirit that dominated Captain Robert Dollar through over fifty years in his contacts with the Orient. He not only conducted his great commercial enterprise on Christian principles, but in his personal life and advocacy and in the exercise of his influence he commended the Christian Gospel in season and out of season. The same could be said of Sir Robert Laidlaw during the years that he gave so much of his personal attention to his chain of stores in India and other parts of the East. Others will have the opportunity to influence financial policies and practices. Here, if I may refer to him again, the example of Sir Robert Hart furnishes a true model. For over forty years he administered with faultless integrity the vast Chinese Imperial Customs and also lived the life of a simple Christian layman in a way that exerted daily a genuine Christian influence. The fine example set by Professor Jenks of Cornell in his day and Professor Kemmerer of Princeton in more recent years, in giving their financial advice to whole nations, may well be followed by many in days to come.

In the enormous expansion of industry in which our two countries are destined to participate, we are going to have one of the worthwhile opportunities to represent Christ. I think of one western business manager of an industrial enterprise in the East who had

to pick seventeen young men to send out to a certain Oriental country as promoters. He insisted that every one of them should be a tested and trusted Christian and his intimate instructions to them involved their setting a Christian example in all their relationships. Let us hope that many of our number will prepare to enter upon a diplomatic career in connection with our embassies and consulates in Asia, Africa, and Latin America. Would that we had more men like my classmate, Ransford S. Miller, who went out first as a missionary, but who early became so proficient in knowledge of the Japanese language that his government commanded him and used his services for forty years, in various capacities in Japan, Korea and at Washington. What does the Christian cause not owe to his fidelity as a Christian, to his trust, and to his improvement of his other Christian opportunities! Let me also refer to Francis B. Sayre, now Assistant Secretary of State. He was once a student in one of our eastern colleges, active in the Student Christian Association; then he went out into the diplomatic service in connection with the American Embassy in Siam. He was so impressed by the handicap and injustice of the extraterritorial arrangements that then obtained in the case of Siam that his Christian conscience would not let him rest and he devoted himself to getting this wrong righted. Within two or three years his significant negotiations brought about, in the case of the various nations involved, the abolition of the extraterritorial arrangements and thus set Siam free. Would to God that other young men of like ability and conviction might have addressed themselves ten years ago, or earlier, to clearing up the same wrong with reference to China! In what a different position would she be standing today if this larger Christian service had been rendered her!

The vast civil service of the British Empire affords one of the greatest opportunities in times like these. Nothing interested me more in the last visit I made to Oxford and Cambridge than the way the leaders of the Student Christian Movement, in planning for the use of my time in each university, arranged for me to meet in intimate groups young men who are contemplating entering the civil service of their government in different parts of India and Africa. I found there was no livelier subject and none that commanded so much interest as this very question of what they could do in the civil service to commend the religion of Christ and to foster its spread. In this connection we might well encourage young men contemplating such service to read the work by Dr. George Smith, *Twelve Indian Statesmen*. What an opportunity is presented to the thousands and tens of thousands of tourists who go forth from our country to visit other lands, especially lands in which missionaries are working; but in how many cases is their example a stumblingblock rather

than a help! A former leader of our Student Christian Association is so much impressed with this need that he has decided to become an agent of an important tourist bureau. His employers have agreed to give him a free hand to prepare the tourists under his guidance for visiting the lands where missionary work is in progress, and to make their visits a help and in no sense a hindrance.

In our lifetime I predict that hundreds of our ablest young men and women will be called upon to go forth and work as teachers and professors not only in missionary colleges but possibly even more in government institutions. This will open up one of the greatest opportunities that man can possibly have to Christianize our impact on these nations. How important it is that we use our influence to have as many of these positions as possible manned by Christians who will not only see the opportunity for commending Christ and his way of life, but seize the opportunity! Many years ago we learned that the Japanese government wanted some scores of young men to go out to teach English in their government schools, the government paying their expenses out and back and their salaries for a period, as I recall, of two years' service. The committee organized to select these workers insisted that their first qualification must be ability to teach English in the best possible manner from a professional point of view; but, second, they sought to select those who were genuine Christians possessing a spirit to serve. First and last, as I recall, we sent 100. They did a splendid work. Some of them, after two years, were held for additional periods by the government. Some of them became missionaries and remained in Japan for a long period of time. Their work required that they teach some five hours each day, but they were free the rest of the day to serve the students in such ways as they might choose. They conducted a veritable network of Bible classes and groups for the discussion of all kinds of useful subjects bearing on the development of character and faith. I consider that it was one of the most highly productive services ever rendered by a group of men from the West to an eastern country.

Think also of the enormous and alarming influence being exerted by the "movies" from North America and Europe. It is said that this industry in America alone now has investments aggregating nearly \$3,000,000,000. It is a startling fact that in all too many instances the influence of the "movies" or cinema from the West has been deleterious. Here is an opportunity for some of the ablest men and women to devise ways and means to make this a powerful agency for good and one that will foster right relations between our countries and the lands of Asia, Africa, and Latin America. The International Missionary Council is sending J. Merle Davis to the Far East in the near future to give attention to this among other

problems, as he has so effectively done in the recent past in Bantu Africa.

One of the most important opportunities that we shall ever have, and this is true of colleges represented here, is that of befriending foreign students who come within our gates. Some 11,000 or more are now in the institutions of learning in North America, representing sixty or more nations. I repeat, we will never have a greater opportunity than this of exposing them to the best life of our two countries, of taking them into our homes, of making true friends of them, and of commending our religion to them by life and work.

4. The challenge comes to all interested in the world mission to press the larger evangelism. Dr. Speer has spoken of the influence in the life of the Movement of its watchword, *The Evangelization of the World in This Generation*. I wish to endorse strongly what he has said. My study of the influence of this watchword has impressed me with its wonderful power in expanding the conceptions of Christian students, in vitalizing them, in unifying and concentrating their forces, and in impelling them to heroic and self-sacrificing endeavors. It should be made clear today, as it always was in the early days of the Movement, that the evangelization of the world in this generation did not mean the conversion of the world in a generation, or its Christianization in a generation, nor was it ever regarded as a prophecy of what was likely to take place; nor did its advocates ever stand for any hasty or superficial preaching of the Gospel, or neglect of the resolute application of the Gospel to the obstinate social facts. It does mean that it is the duty of each generation of Christians to bring the knowledge of Christ to its own generation. An up-to-date and well-reasoned statement concerning the basic arguments for such a watchword is the recent book by Alexander McLeish of Scotland, *Jesus Christ and World Evangelization*.

Our great central evangelistic objective, expressed quite simply, is to make Jesus Christ known, trusted, loved, obeyed, and exemplified in the whole range of individual life and in all human relationships. Be our views of the watchword what they may, we must all recognize the imperative obligation resting on Christians everywhere to foster this objective. As Archbishop Whately has said, "If my faith be false I ought to change it; whereas, if it be true, I am bound to propagate it." This is the greatest work in the world. Can we question that it is the work most needed? Judged by results it is also incomparably the most important. It is the most highly multiplying and most enduring of all undertakings. The summons comes to us in these days and those that lie ahead, to enter upon what may be well called the larger evangelism. Larger in what senses? Basically, larger in desire—a desire generated by thorough meditation on

God and on the depths of human need. It must be a larger evangelism in point of comprehension. We must profoundly understand the peoples to whom we proclaim the Evangel—their antecedents and background, their greatly changed psychology, their unanswered questions regarding matters of life and destiny, and their battle grounds. We must also have a clear comprehension of the forces that are opposing the Christian faith and the Christian way of life, of the other appealing challenges for the allegiance of men today, of the forces and factors that favor the ongoing of the Kingdom, and, above all, of the times in which we live—virtually days of God's own visitation. The larger evangelism involves a larger message. Christ, the heart of our message, is timeless, but there is need from time to time to restate the message in terms that are relevant to the needs, the questionings, the longings, the aspirations of men.

Great is the need also of larger adaptation of means, methods, and measures to the accomplishment of our high and holy ends. A larger unity is all important, on the authority of Jesus Christ. When he prayed that we all might be one, it is well to recall that he did not mean that this unity was to be regarded as an end in itself. He prayed that "we all might be one, that the world may believe." If in different fields, near and far, we are confronted, as we are, with an unbelief which is not only extensive but profound, we may be sure that one of the causes is that we are not presenting adequately the climactic and triumphant apologetic—the vital, recognized unity of his followers. Let us, therefore, beginning with our college days and in our contacts in our communities in village and city, and then in distant lands in the case of those of us who are favored with the opportunity of spending our lives where Christ has not been named, concern ourselves with the great and primary task of evangelization, ever seeking so to present Christ to men that they will be confronted with the necessity of decision that he may work a complete change in their hearts, in their lives, and in their human relations.

5. We are summoned within the sphere of our life work to strengthen in every way the rising indigenous churches throughout Asia, Africa, and Latin America. It is an impressive fact that these, which are sometimes called younger churches, throughout these continents, today number their communicant members by the millions. Within relatively recent years the center of gravity in the conduct of the world mission has shifted from the mission boards and the missions to these younger or rising, indigenous churches; that is, to the Christian nationals. This process, spoken of as that of devolution, has made greater progress in some fields than in others, but the process is now in evidence in nearly every mission field. It calls for most intimate identification of the missionary and all that he represents with these developing churches. All new missionaries

must become vividly aware of this and go out prepared to adjust themselves to this new situation with full conviction and in the spirit of John the Baptist. The time has come in this vital matter for far greater acts of trust—trust of the nationals by the missionaries and the boards which send them. We must bear in mind and in plan not only the growing importance of the younger churches but also their perils. There is serious peril in more than one field that these churches may become separated from historical Christianity, creedal Christianity, ecumenical Christianity, mystical Christianity, applied Christianity, vital Christianity. This necessitates continued intimate relations between the churches of the lands that send missionaries and those of the lands which receive missionaries. Such close union is desirable, I sometimes think, quite as much for the older churches as for the younger.

The Jerusalem conference of 1928 brought into prominence and, I am glad to add, into practice, the idea of sharing. We should share knowledge, experience, insight, vision, opportunities, burdens, hopes, and faith. This involves sharing with one another some of our finest and most deeply experienced Christian personalities. I am not at all sure that in this mutual process the older churches may not gain even more than the younger. If I were going into a new field where Christianity and other beneficent agencies had not been established, and were given the choice as to which institution to plant first, a church, a college, a hospital, or a Young Men's Christian Association, I say after my years of observation and reflection I should plant the church first, well knowing that with this vital fountainhead insured the other beneficent agencies and activities would inevitably follow. I do not think that the converse would be true. Therefore, in going forth in connection with the world mission, let the centrality of this aspect of the undertaking be clearly recognized.

6. There is a great demand today that we lend ourselves to the development of a higher specialization in the work of the world mission. A tremendous change has taken place in this respect in the last two or three decades. It has involved a shifting of emphasis from concern chiefly with the matter of numbers to a resolute effort to influence for Christ and by Christ all departments of human life and human relationships. The process of specialization is more advanced in some fields than others. Moreover, there are certain forms of specialization which have been more widely introduced than have others. To illustrate what a multiplication in number and variety of forms of specialization is taking place, let me mention briefly a number of specialties in foreign mission service concerning which I have been questioned within a few months, either by those on the foreign field desiring such specialists or by persons

who had been called upon to consider going out to work along certain special lines. Included in the list were the following: experts in religious education, in vocational guidance, in leadership training; experts to hold such chairs in colleges and seminaries as church history, Christian sociology, the Christian message or apologetics; professors or teachers in chemical engineering, electrical engineering, sanitary engineering; architects; men to organize financial guilds and Christian coöperative trade societies; treasurers and accountants; a research worker; secretaries and stenographers; Young Men's and Young Women's Christian Association secretaries, and Sunday School Association secretaries; workers to foster the preparation of Christian literature, and others to foster the wise use of Christian literature; directors of Christian welfare work for industrial groups; directors of Christian welfare work for rural communities or the countryside; directors of work in furtherance of right race relations; workers to devote themselves to promoting friendly relations among foreign students.

One other very important call came up in connection with my recent visit to China. There I observed the tremendous expansion of the government school system in connection with which there are hundreds of thousands of boys and girls, also young men and young women in high schools, who are largely like sheep without a shepherd. Only in almost a negligible number of cases were there workers centering their attention upon this most plastic and potentially important group. I came to the conclusion that not less than one hundred Christian young men and young women of choicest qualifications and equipment should be sent out by the mission boards to cultivate this field. They should go prepared to give all their waking hours to winning the friendship of the youth and to helping them to build character and faith and to prepare for lives of unselfish service. These are only a few of the opportunities that are open nowadays for the students of the United States and Canada in connection with the world mission. A much more extensive and significant list could be prepared in a group meeting of the executives of the mission boards. My hope is that simply calling off this list will make clear to those present tonight who may have thought of the missionary career as confined solely to the great tasks of the evangelist and pastor, the educational missionary, and the medical missionary, that there are opportunities for workers of all kinds of experience and equipment, but who have in common the burning desire to be used by Christ in meeting the needs of whole peoples.

7. One of the chief opportunities in the world today, and relatively one of the most neglected fields of the world mission, is that presented by the rural populations of the non-Christian world. Whereas fully eight-tenths of the population of Asia and Africa and of

certain other parts of the world are living in villages and the countryside, the missionary agencies are devoting less than two-tenths of their personnel and financial expenditure to this eight-tenths of the population. We would not wish to see less attention paid to the masses of people centering in the cities and to the work in great beneficent educational and other institutions largely located in the cities, but the time has come, yes, has been long overdue, when we should devote vastly greater attention than we are now doing to the multitudes throughout the rural fields. It is important, also, that among all those who are to serve rural fields there be developed a genuine rural-mindedness. You will recall that Dr. Kagawa reminded us that nearly, if not quite, fifty per cent of the inhabitants of Japan are found in the country; in China some estimate that fully eighty-five per cent are found there; in India, possibly as many as ninety per cent.

The need is not only extensive but intensive. In the villages more than in the cities there must be waged the conflict with the age-long enemies, ignorance, poverty, disease, superstition, and sin. With the exception of Japan, the rate of illiteracy in the rural areas of these countries most needing our help ranges from forty to ninety per cent or more. Their economic lot is desperate. In Japan it is said that two-thirds of the farmers are full or part-time tenants and that they are carrying an aggregate indebtedness of \$2,000,000,000. In India the vast body of the peasants are hopelessly in debt, paying the money lenders in whose clutches they have fallen from thirty upward to sometimes as much as seventy per cent interest. While I was in India a well informed person ventured the statement that every night there lie down in India over 100,000,000 people hungry, that is, without having had sufficient food to satisfy the natural cravings of the body. I am told that in China the number would be even larger. In Latin America much of the labor in the hinterlands might still be characterized as peonage. As I think of the prevalence of disease, I am reminded of the impression made upon me in Africa where I found vast areas reeking with disease. Moreover, there are extensive tropical areas of India, Malaysia, and the Pacific islands that are relatively unserved by the medical profession. What shall one say of remote parts of China and other realms of inner Asia? After listening to discussions of authorities on the subject, who differed among themselves, I came to the conclusion that it is probably not an exaggeration to say that one third of the rural population of Asia and Africa is still without the modern medical profession. As we think of this, let us remember that pain and disease mean precisely the same thing with these multitudes as with us only that there is so vastly much more of it, and that the forces that oppose disease and mitigate pain are relatively meager

and insufficient. How sadly true it is that the haunts and strongholds of the grossest superstitions are the villages. Here also animism in its crudest forms and as a religion of fear and despair holds right of way.

A vivid picture may be had of the conditions that obtain today in myriads of villages, not only of India but of many other fields, from a statement submitted to me by a graduate of one of our Eastern women's colleges who has been working in the Indian villages. I had occasion to visit the villages to which this statement, drawn up by this worker and her Indian associate, applies.

Every family has a well bucket. Not kept clean.
 Clothing washed on edge of well. Soiled water runs back into well again.
 No drains for waste water.
 Illiterate women and girls.
 No occupation for boys who don't go to school.
 Dead animals left about.
 Pigs all over village.
 Refuse left in middle of alleys.
 Housing below sanitary standards, too few windows, too low doors, no ventilation, too many people to each.
 Cattle in houses and badly kept cattle.
 Unscreened meat sold in markets.
 Flies (black with them).
 Standing water and consequent mosquito pest.
 No paving, and roads almost impassable in rains.
 Lepers.
 Unlimited pariah dogs.
 Considerable tuberculosis and no segregation.
 Untrained midwives.
 Universal giving of opium to babies.
 No health instruction for mothers, prenatal or other kinds.
 Superstitions interfering with safe childbirth and after care.
 Most babies put to sleep in tight cloth hammocks.
 No place to leave babies when mothers go to work.
 Late nights for children and no rest during day.
 Excessive nervousness due to overfatigue.
 Child labor; carrying of too heavy water jars, etc.
 Every year in certain seasons whooping cough, measles, chickenpox, enteric, mumps, malaria, dysentery, pneumonia, influenza.
 Many children unwashed, uncombed.
 Skin and eye diseases everywhere.
 Pyorrhea.
 At least one third of the children undernourished because of poverty or ignorance.
 No care of sick.
 No control of communicable diseases.
 Unsupervised and uncontrolled cases of insanity.
 Superstitions interfering with care of fevers of all kinds.
 No recreations or occupation for leisure time for either sex, aside from an occasional *bhajan* (devotional song).
 Part-time labor due to cotton gins and idleness part of year.

Beggars.

Hopeless indebtedness.

Gambling.

Habit of sitting and sleeping on damp mud floors and consequent rheumatism.

Not enough food for animals.

Mohammedan women in semi-purdah.

No fruit trees.

Hindu vs. Mohammedan and inter-caste feeling.

Certain depressed classes eat dead animals.

Polygamy.

Prostitution.

No laws to enable us to stop cruelty to women and children.

In the light of this realistic and unexaggerated picture do you wonder that an unusually well-informed authority on the rural problem of India, the late Dr. Kenyon L. Butterfield, said that if he had his way he would send out one thousand western women to devote their whole lives to work among the villages of India?

8. One of the sternest challenges that comes to the Christian students is to act promptly and with all their power to help save the peoples of Asia and Africa from the perils and evils associated with the spread of western industrialism to those continents. The conditions and practices which have obtained in America and Europe, and which, to our shame be it said, still all too much obtain, should not be visited upon the less highly organized lands and races of the world. The process of the industrialization of the vast African continent, as well as of Asia, is gathering momentum at a startling rate and has already effected revolutionary changes. There is no time to lose. The world mission must adjust its program to these fast changing conditions and to specific alarming situations—notably in the gold, copper and diamond fields of Africa, and in the manufacturing centers as well as the mining areas of Japan, China, and India. Among the most disquieting facts are the wide prevalence of child labor and the extensive use of women in industry under most unfavorable conditions.

The searching question is whether the rest of the world is to travel the economic path of the West, or whether under Christian guidance and power it shall profit from our unfortunate experiences of inequality, injustice, impossible living conditions, class hatred, destructive communism and strife, and chart a new course for mankind in industrial life and relations. If the Christian church fails to afford a lead now it will forfeit effective influence in these lands thus concerned. Its message will lose validity and power. Only the program and spirit of Christ are adequate to meet the challenge. What a career this opens to Christian young men and women of heroic mold! The demand is not only for thinkers but for coura-

geous warriors and self-sacrificing servants of mankind. It reminds one of the great service rendered by the late Mr. Harold Grimshaw, of the International Labor Office, who made a thorough, sympathetic, and heroic exploration of the evils of forced labor in certain parts of Africa. When he had finished his report to the commission in Geneva, a Roman Catholic priest present rose to his feet and said, "We might well fall on our knees at this time and thank God for this report."

9. A fresh challenge comes to the members of this Convention and to the Christian students of other lands of the West to enter more of the unoccupied fields of the world. The world mission of Christianity is not static, but dynamic and vital. Its mandate is still the great missionary command of Jesus Christ, which has not been fulfilled. It has not been repealed. It is still operative. As we have already seen in connection with other challenges that are ringing in our ears, it has taken on vastly greater meaning. Should we not be startled by the fact that so many centuries after Christ gave his great commission to carry his message to all mankind there should still be so many totally unoccupied fields and so many others virtually unoccupied? By this I mean so many great areas of human life in which there are no effective Christian witnesses and interpreters.

In connection with the World Missionary Conference at Edinburgh in 1910 I was chairman of Commission I, which had to do, among other things, with the occupation of the field. In that connection we presented a list of the unoccupied fields. I am pained to state tonight that not a few of these fields, after this lapse of twenty-five years, are still unoccupied. Among those which are totally or virtually unoccupied may be mentioned Outer Mongolia, Asiatic Russia, Russian Turkestan, the Central Asiatic Soviet Republics, Tibet, Nepal, Bhutan, Afghanistan, and Baluchistan; also nearly, if not quite, 500 of the 562 native states of India, and large sections of the Netherlands Indies. Then Africa, notably the two-thirds or thereabouts under Roman Catholic powers, the vast majority of the nearly 700,000 villages of India, over 300 of the 1,600 counties of China, and much of the hinterland of Latin America have great multitudes among whom the Gospel agents and agencies are not at work. Taking the world as a whole, I estimate that there are not less than 250,000,000 people who may, without exaggeration, be spoken of as not being within range of the world mission of Christianity. In reaching these vast numbers the Christian nationals of many of the same countries or neighboring countries should have a part. Wherever possible, missionary societies at work in adjacent fields should take on added responsibility for the unoccupied fields adjoining them, rather than encourage the formation of addi-

tional missionary societies. The point I want to stress tonight, however, is that we need not a few of the strongest personalities, with the best possible modern equipment, to enter and serve these difficult fields. Wherever possible some of the wisest and most experienced missionaries should accompany them. The point for us all to carry away clearly is that the day of the pioneer and pathfinder is not over. I think it may be said that every preceding Student Volunteer Convention has yielded some of the choicest men and women for this great adventure. Let not this one prove to be an exception.

10. The challenge comes to liberate the money power at home and abroad and relate it to the work of the world mission. The serious reductions of so many of our missionary boards in North America are endangering the missionary enterprise in field after field. It has been serious enough to cut off many branches here and there—branches that were productive and not the kind that Christ spoke of as branches “that bear not fruit”; but it is vastly more serious to do what has been done in not a few cases, namely, cut off tap roots. This is a matter of practical concern to the Student Volunteer Movement and all of its friends in the colleges, as well as to all churches; because that explains why the boards are unable in so many cases to send out additional recruits. This comes at the time, as we have already seen, when reinforcements are most needed.

The present economic situation and its effect on our Movement and the world mission reminds me of not dissimilar situations at two earlier stages in the life of the Movement—one at the time of the long depression in the nineties, and the other near the close of the first decade of this century. In the former period one of the leading board secretaries in America, in the company of other board secretaries, made this startling statement, “We must bank the fires of the Student Volunteer Movement.” Imagine what a depressing influence was exercised not only by those words but by the policy they connoted. Those of us related to the Movement in those days, however, could not rest with matters in such a position. We deployed ourselves among the churches, we spoke on rare occasions at the Sunday morning church services, more frequently we were permitted to speak in the Sunday evening services, and still more frequently in the sparsely attended mid-week prayer meeting services. The volunteers and some of their hindered classmates went before these companies, large and small, with the irresistible argument, “The world needs us abroad; we are ready to give our lives until death to this work; the boards cannot send us; will you?” I once had in my possession lists reaching up into the hundreds of churches and groups of Christians who, in response to these appeals in those days of hard times, undertook and kept up the support of worthy missionary candidates under the various boards. In other

cases, individual families and, now and then, a man or a woman alone would take on a budget. At one time as many as seventy of our colleges, universities, and theological seminaries each undertook the support of a missionary. Not a few young men and young women, who could not go to the field but who had sufficient means, would give the salary of a comrade that he might go out as a missionary under his board. The reflex influence of this unselfish initiative and sacrificial action on the part of the volunteers and their comrades upon their fellow students was very great and most helpful. There was a similar experience in Scotland when one of the leading boards there was retrenching and decided they could not send out other candidates. A company, as I recall, of over twenty Scottish Student Volunteers who had finished their education and were ready to go were allowed to appear at the meeting of the General Assembly of the church concerned and a simple statement was made of the fact that they were eager to go. They stood as a group before the Assembly. The impression made was profound. It led to a liberating of money of both the well-to-do and the poor, resulting in the sending out of the larger part of the number in the group.

Now, I would remind us that the money is in existence here in the United States and Canada. It has not been burned up. The wealth of these two countries today is greater than that of Great Britain, Ireland, Germany, France, Holland, Norway, Sweden, Denmark, Finland, Australia, and New Zealand combined. I repeat, the money is in existence. Not a little of it is in hiding. Much of it is being held back because of grave uncertainties. Taxation is claiming an increasing part of it. But making allowance for all this and vastly more, the sums that lie latent and that people cannot take out of the world with them far exceed the sums that were available or tied up in the period to which I have just referred. Not only is this money in existence, but a disproportionately large part of it is in the hands of Christians. I am proud, generally speaking, of the giving of American Christians. It is up to us to bring before them vividly the wholeness of the facts, the greatness of the facts, the oneness of the facts, the tragedy of the facts, the inspiration of the facts; and, above all, to make vivid the personal appeal. By this I mean the appeal that "I will give my life, will you not give your money?" Why should not at least 100 of the nearly 500 institutions represented in this Convention each undertake the support of a missionary, as in other days? Why should not there go out from this great company as many as 500 groups, small or large, of earnest Christians, together with the volunteers, into the churches in our home towns and our college towns and elsewhere to help liberate the funds needed to make possible a worth-while advance in this day of unparalleled opportunity? Let us realize the hope that Horace Bushnell voiced nearly

two generations ago, "What we wait for and look hopefully to see is the consecration of the vast money power of the world to the work and cause and kingdom of Jesus Christ. For that day, when it comes, is the morning, so to speak, of the new creation."

11. One of the most important undertakings calling for statesman-like effort on the part of the Christian students of tomorrow, whether as missionaries abroad or clergymen and laymen at home, is the significant task of drawing together in closer and more effective coöperation and unity the still all too-divided Christian forces. While wonderful advances in this direction have been made, notably in connection with the missionary enterprise, there is still much to be accomplished. The world mission has recently entered upon what I speak of as the third stage of coöperation. The first stage was that preceding the World Missionary Conference in Edinburgh in 1910. During that period countless detached coöperative projects were undertaken in all parts of the world field but these were going on, as a rule, without reference to similar projects elsewhere. The second stage was that between the Edinburgh conference in 1910 and the Jerusalem conference in 1928. Within those years there were created many national Christian councils. At the beginning of the period there were only two—one, that of the United States and Canada, and the other, that of Germany. At the end of the period there were approximately fourteen of these bodies in the countries which send missionaries. Each of these united with various missionary boards or societies of the country for purposes of fostering united thinking, planning, and action. Then there were approximately the same number, fourteen, in countries to which missionaries are sent. These united the various missions and rising indigenous churches and had similar objectives, namely, that of securing united thought and action. Moreover, in this period was developed what is now called the International Missionary Council, which is composed of official representatives of the various national Christian councils and which seeks to do for the wide world field what each of its members does for its particular field. While these coöperative organizations were being evolved, and largely under their influence, a great many special undertakings in the realm of coöperation and unity were launched and promoted.

A third period on which we have recently entered is the one in which the various Christian bodies pool not only knowledge and experience, but also personalities, funds, plans in the making, and also, increasingly, administration and even names. This has been characterized as a period in which we actually undertake to do the things which we have talked about doing and have been preparing to do. It is interesting to note that one of the principal factors in making possible the development of all three of these periods has

been the Student Volunteers and their other Christian student colleagues. They have been moving spirits in the creation and conduct of various national Christian councils, and of the International Missionary Council. They have had most to do with the establishing and developing of the union Christian universities and colleges. They have been responsible for some of the most coöperative developments in the realm of evangelism. Several of the most progressive and influential agencies for the production and circulation of Christian literature are those led by Student Volunteers. Volunteers have also been responsible for many of the most hopeful activities in the industrial and rural fields. Again, some of the most promising efforts toward the actual union of the churches, for example in South India, have been those initiated by Student Volunteers. Much the same could be said of significant developments in the lands from which the missionaries come. We must look to the Christian students of tomorrow to carry this wonderful Movement from strength to strength. Notwithstanding the many encouragements, and in particular notwithstanding the fact that in the foreign missionary movement greater progress has been achieved than in the fields of the churches of Europe, North America, and Australia, the fact remains that we of the Protestant communion are still all too divided in the work of the world mission. Never did such division as still exists seem to me to be so unnecessary, unwise, and unchristian. If Christ has willed our unity—and can there be any question on this vital point?—then one of the governing ambitions of our lives should be to throw our full weight and influence in the direction of facilitating the processes which issue in successful coöperation and vital union.

12. One of the most urgent tasks which we, and those we represent, are in a better position than any other group to perform is that of winning the new generation—particularly those who now throng our high schools and colleges—for the world mission. They have by no means been won. Happily, there are exceptions to this statement, and these are of such character as to leave no doubt whatever regarding the practicability of winning the great majority if the same means and spirit are employed to achieve the desired end that explain the happy exceptions. Next to the withdrawal of the presence of Christ himself, what calamity could be greater in our day than that of not having the interest and full-hearted collaboration of the oncoming generation? It is a significant fact that certain other movements which are making rival claims to the allegiance of youth are succeeding in arresting the devotion of youth. Christ and his cause with their far greater challenges must win priority in their thought, their feelings, and their ambitions. To this end it takes like to reach like. If we are to reach the youth we must present to them heroic challenges. We must afford them adequate outlets for all their

powers; above all, we must put burdens of responsibility on them and then trust them. I remember that Woodrow Wilson once said to me that the most conservative and stable power in the world is the youth, providing they have burdens of responsibility placed upon them. I used to doubt this, but after years of experience I have come to see that it is strictly true. In recent years when I have been in doubt as to whether or not to trust the youth with great and responsible burdens, I have always thrown my decision on their side and I cannot say with sincerity they have ever failed. One of the most hopeful developments in the British Isles has been the initiative taken by bands of university students to enlist the interest of the schoolboys and schoolgirls during what we in this country would call the high-school period. Might it not be well for us to consider whether a similar mission and method should not be undertaken by us on this side? As I think of these millions of most promising youth in our high schools, with their unspent years, their unexhausted energies, and their unspoiled powers, youth in their vision-forming years, in their habit-forming years, in the period of determining life attitudes and tendencies, in the years of discovery, of invention, of creation, how I long to see them confronted with the inspiring challenge infolded in the world-wide program of Christ for the times in which they are to live out their lives.

The present world situation—this alarming situation, this emergent situation, this most hopeful situation—and these great and significant tasks and heroic challenges present an irresistible appeal to the Christian students here assembled and our comrades to whom we are to return. None of the preceding twelve international Student Volunteer conventions have presented a greater summons. As one who has attended the entire series, I should say that it is my impression that in no preceding Convention have the Christian students of North America been presented with *as great a summons*. I base this impression on my more recent journeys in contrast with earlier visits to the great fields of opportunity and service across the world. I find my own impression is confirmed by the opinions of discerning and trustworthy Christian leaders of the various lands and races with whom I have been thrown in these travels. Now and then you hear it said that the day of the missionary is drawing to a close. I do not so interpret the situation and the outlook for the generation to which you belong. The facts set forth in this Convention from day to day do not sustain such a view, nor do the findings of the long chains of conferences which as Chairman of the International Missionary Council I have been called upon to conduct in recent years in Asia, in Africa, and in other parts of the world. Above all, the best informed and most responsible people with whom I have made it a point to take counsel insist that in the years that lie ahead they

simply must have the collaboration and coöperation of more of the strongest young men and women who can be selected and sent out from the West.

It should be added that they all emphasize that what is needed is not so much numbers, although in the aggregate large numbers will be required as the years unfold, as students of the highest quality, of the finest equipment, and of the most thorough preparation. If asked to characterize the kind of workers needed, I would express the matter quite simply by saying that they should be men and women of vision, of personality, of power to grow and of determination to die growing. They should be men and women ready to go in training and stay in training even longer than have their predecessors, because of the more exacting demands; they should possess great ethical and social passion and concern; they should be men and women of true humility and of sincere appreciation of the good in the cultures of other lands and races; they should have an authentic, indubitable, first-hand experience of Christ; they should have a clear sense of direction, mission, and companionship.

Why do we need so many workers like not a few in this assembly? Some will be needed to fill major positions which are today unmanned. Many will be needed to provide a worthy succession for those who in a relatively short time will be obliged to lay down their burdens and commit their great trusts to younger shoulders. Others will be needed to replace not a few incompetent persons who are now holding positions of importance simply because there are not enough adequately qualified workers to man them. Many should be sent out to relieve workers now overburdened and overwrought. Reinforcements are needed to recover the ground lost because of the catastrophic cuts of recent years. Additional workers are essential in order to make much more productive workers who are already on the field. I came to the conclusion, after much observation and study, that an increase of possibly fifteen to twenty per cent in the existing staffs in mission colleges, schools, and hospitals, and in connection with comprehensive evangelistic undertakings, might well result in one hundred per cent increase in fruitage. As already indicated, a large number will be needed if we are to enter on a period of higher specialization in field after field. If we are to deal realistically and heroically with the many virtually unoccupied fields, we must send forth as pioneers a number of those who hear the call of God and who, like St. Paul, have as their consuming ambition to preach Christ where he has not been named. We might well sum up the cumulative demand that comes to this Convention and through it to our comrades near and far, by saying, that the desired reinforcements are absolutely essential if we are to press our present absolutely unprecedented advantage as it now obtains in so

many fields. God grant that the Indianapolis Convention may not fail to recognize its great day of visitation!

We stand at a parting of the ways. This has been a dangerous Convention in the sense that here have been liberated tremendous energies. Wherever such is the case there are always possibilities of evil as well as of good. During these days much new and vital truth has been proclaimed. Much light has been shed on what God would have us become and what he would have us do. Impulses of unselfish action have been communicated. It is well to remind ourselves that truth is given not simply to be contemplated or admired, and not even to be assented to, but to be incorporated and to be obeyed. New light on our pathway is to be followed. Divine impulses are to lead to Christlike action. In a word, when the followers of Christ come to a fork in the road they must follow their Leader and Lord. Therefore, as we approach our watch-night, and as our great Convention draws toward a close, the time has come for conclusive thinking, that is, thinking that ends with definite conclusions. We are called upon to make some momentous decisions, decisions which will make all the difference in the world, the difference between lives of mediocrity on the one hand and, on the other, lives of real significance and, therefore, of increasing helpfulness and fruitfulness. What are the decisions?

Without doubt there comes to many of us the choice between a life of contraction and one of expansion; a life of small dimensions and one of widening horizons and larger visions and plans; a life of self-satisfaction or self-seeking and one of unselfish or truly Christlike sharing. During these days we have faced wide open doors of opportunity. We have been reminded of clamant needs. We have learned of crushing burdens. We have beheld wonderful ripening harvests to be reaped; and have heard our Saviour say, "The harvest truly is plenteous but the laborers are few." We have heard some of the sternest and most heroic challenges ever proclaimed to a body of Christian students. Under these circumstances, what shall we do? At once we ask ourselves, "What would Christ do?" What did Christ do? Even in the face of desperate need and at a time when his disciples said "all are seeking thee," he said, "Let us go elsewhere into the next towns, that I may preach there also: for to this end came I forth." In days like these and in a world like the one in which we are living, where does the hand of Christ point for his true followers? Am I not right when I say that his pierced hand has ever directed his followers into fields of wider opportunity and to the meeting of depths of human need?

In this solemn and creative hour we, the followers of Christ, at the parting of the ways, have the choice of guiding on the future (if I may use a military term) or guiding on the past. Surely, after all

we have heard tonight we recognize that among our duties is the duty at times to look backward. This we should do in order to keep vivid in our consciousness the original mandate given by Christ to all his followers. We should take backward glimpses in order to heed the lessons of experience, some of which give invaluable warnings and others afford wonderful incitements. It is well at times to look backward that faith may be fortified. Nor should we forget that there is a reverent use of the memory in order that we may, in the language of the psalmist, "abundantly utter the memory of thy great goodness." Having said this, let me emphasize—and it involves no contradiction—that for those of us gathered on this mount of vision it is absolutely essential that we be dominated by the forward look. The reasons are convincing. Our goal, toward whose attainment everything should bend, is in the future. All our unfought battles are there. The determination of our plans and the completion of our preparation are in the days to come. We must look forward with great intentness to avert the grave perils which await us. In this connection the aphorism of Theodore Roosevelt is to the point, "Nine-tenths of wisdom is being wise in time." The older people present would do well to remember, also, that the new generation are to do their work in the coming days and we are committed, while life lasts, to strengthen their hands. Above all, with all of us, young and old, the great fact is that the Prince Leader of the Faith, our Living Lord, is before us and we must follow his lead.

At the parting of the ways we have another choice of greatest potentialities, and that is the choice between regulating our lives and plans by our visible, human, material resources or by our invisible, superhuman, spiritual resources. In this momentous time well may we with Elisha proclaim, "The chariots of Israel, and the horsemen thereof!" One of the most arresting words in the Old Testament comes to my memory. I refer to the passage which represents the eyes of God "as running to and fro throughout the whole earth to show himself strong in behalf of them whose heart is perfect toward him." Think of the limitless possibilities wrapped up in the phrase that God "may show himself strong" toward any man. May his eye of flame and at the same time of love, as he searches among our great company, find not a few young men and young women whose hearts are so pure, so humble, so responsive and serviceable, that he may be able in and through them to accomplish his wonder work. May he in truth find it possible tonight and henceforth to clothe himself with many of our number. What higher aspiration and what more significant resolution could be ours than to wish and resolve that we may henceforth live God-inhabited lives.

More significant and essential, if possible, than anything that I have said is it that with all seriousness we this night make the great

decision, to choose between attentiveness unto God and attentiveness to the conflicting and unreliable voices of the world and of this present age. While among my ancestors were Quakers or members of the Society of Friends, it was not until more recent years that I came to sit at their feet and learn this central lesson. With them, prayer is not monologue but dialogue. At the time when most of us have come to the close of what we call prayer, with them the most important part of prayer begins; that is, the affording of opportunity and the right conditions for God to speak to them. Important as it is that we should speak to God, infinitely more important is it that we should hear what he has to say to us. Let us acquire the habit of pausing after we have poured out our hearts to him in adoration, confession, thanksgiving, and petition, to say, "My soul, be thou silent unto God"; and then, after due silence, offer the simple but most meaningful prayer that should never be permitted to become a form, "Speak, Lord, for thy servant heareth." Ours is a living Lord. He ever lives, not only to make intercession but to communicate himself and his mind. It is an easy matter for him to communicate with his children, for "My sheep hear my voice, and I know them, and they follow me." Whatever else we miss in this Convention, let us not fall short of entering into this great reality as a life experience. Granted this, we best insure the largest realization of all else that God has had in store for us in these never-to-be-forgotten days.

IX. THE WORLD'S STUDENT CHRISTIAN
FEDERATION
THE MISSIONARY RESPONSIBILITY OF STUDENTS

THE WORLD'S STUDENT CHRISTIAN FEDERATION

THE MISSIONARY RESPONSIBILITY OF STUDENTS

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THE WORLD'S STUDENT CHRISTIAN FEDERATION

THE MISSIONARY RESPONSIBILITY OF STUDENTS

1. INTRODUCTORY STATEMENT

HENRY P. VAN DUSEN

This Convention, as Dr. Stewart reminded us at the opening session, is the child of the Student Volunteer Movement, and the Student Volunteer Movement itself is both child and parent of the great band of interlocking national student Christian movements which now encircle the world. We are in a very real sense one tiny link or cell in intimate fellowship with undergraduate and graduate student groups that circle the globe and touch every continent and almost every nation of the world.

We are going to turn our thought to that segment of the general theme for the Convention which really concerns us most immediately and most intimately; i. e., the opportunity and responsibility of students themselves in the world task of Christianity and particularly how students may find their place in that task and express their interest and devotion to it through these great student Christian movements.

We are going to hear from representatives of the three most important segments of the student Christian fellowship of the world which are to be found on this continent—first Miss Margaret I. Kinney, one of the leaders of the Canadian Student Christian Movement; then Mr. Roland Elliott, Executive Secretary of the Student Young Men's Christian Association in the United States, who will speak to us in behalf of what is often called the student Christian movement of the United States, the Young Men's and Young Women's Christian Associations which now do so much of their work together; then, thirdly, Fay Campbell, another of our beloved and devoted leaders in all branches of student Christian work. With Fay Campbell, as with George Stewart, it is always difficult to know in what connection to identify him, because he is as much at the heart of the student Christian association movement as of the Student Volunteer Movement, of whose Administrative Committee he is now the Chairman.

2. A VITAL CHRISTIAN COMMUNITY ON OUR CAMPUSES

MARGARET I. KINNEY

I should like to speak this afternoon as a member of the World's Student Christian Federation on what I conceive to be the missionary responsibility of university men and women today. I speak to my contemporaries, you who are undergraduates in the universities today. I speak to you as members of the student Christian movements which form a part of the World's Student Christian Federation.

Before I try to indicate to you what I conceive to be our missionary responsibility because of this membership in the World's Student Christian Federation and what are our privileges and our responsibilities because of such membership, I should like to consider briefly what our heritage in this field is. We come fifty years after a generation of men and women who were possessed of a great vision and a great ideal. The story of the Student Volunteer Movement, its beginning and its development, is not mine to tell. Most of us are aware of its significance in the extension of the Christian faith in all parts of the world, and all of us have been affected by that group of men and women who set themselves a task: "The evangelization of the world in this generation." It is largely the result of that effort which is our heritage in the missionary enterprises of our churches today. And the question which we must answer, as undergraduates today in the universities of Canada and United States, is: "What are we going to do about it?"

Soon it will be our responsibility to decide whether we shall spend time and money in the continuation of such projects as are already under way. For many of us it will soon be our responsibility to ask, "Am I going to be a missionary?" I know of no question asked in student movement circles today which is answered by students with less clarity, less knowledge, and less precision than that one about missions. What is the cause of our confusion and wherein can we remedy it?

Let me say at the outset that simply to endeavor by a fond contemplation of their greatness to claim for ourselves that enthusiasm and inspiration which was characteristic of a group of men and women who did speak clearly will get us nowhere. No amount of wishing or looking back can make vital for us the motto of that generation. It is imperative that we seek our own. That we can find it, I feel confident. Men and women students today are as much possessed of the desire to discover God's life for themselves and for others as was any past generation of students. But we are filled with a confusion born of a period of hectic transition in which

we have lost the understanding of the church community. Unless we find that, we cannot talk about missions or our missionary responsibility.

To find the meaning of the phrase, "church community," we need to take seriously our membership in the World's Student Christian Federation. And the moment we do that, the moment we try to live by a faith that encompasses all national and racial groups, that scorns the pettiness of small vision, yet is ready always to face honest division of opinion and judgment, we are given a lead, a conviction and direction that is positive.

We on this continent are apt to take lightly our fellowship in the Federation, terming it a European affair, and not our concern; it is a thrilling thing, yes, that storm-ridden, divisive Europe should have a fellowship beyond such barriers, but not significant for us. We look to our international relations on this continent, and someone inevitably makes a speech about the three thousand miles of unprotected boundary between Canada and the States. Yet we witness tariff barriers and immigration laws; we are aware of the competitive struggle for economic gain in one field or another. We have achieved a certain amount of fellowship and international understanding. The fact that our Canadian group comes here not as a guest, but as a part, an integral part of this Convention, bears witness to that fact. But we students on this continent have not begun to see the possibilities of a North American student Christian movement, and we never will unless we take as our own the problems of Europe and Asia, unless we are willing to recognize that the divisive factors which exist in those countries exist on our own continent, within our own groups, within our very university communities themselves.

We share in those divisive forces which make for a divided Christendom. Membership in the World's Student Christian Federation means on the one hand that we face the awful fact of a divided church and on the other hand that we share in a Christian community which is vital and meaningful. Only as we struggle to be truly Federation people will we have the right or the power to talk about missions. We go forth from this meeting to denominational groups. That fact alone seems to me to indicate at least one part of our responsibility about missionary education.

The drive for true missionary responsibility will come only if we understand the meaning of the Christian world order and share in the fellowship of a vital Christian community within our very campuses themselves.

3. A NEW WORLD ADVANCE

A. R. ELLIOTT

I am very glad to have an opportunity to say what we conceive to be our responsibility as members of the World's Student Christian Federation for giving significance and leadership to this Christian cause, the importance of which, the cutting edges of which, we are coming more clearly to see.

The Committee has been wise, it seems to me, to provide at this juncture in the program of the Convention an opportunity for us to discuss what we as students regard today as our missionary responsibility. This question sometimes comes to us as individuals and as members of Christian association or church society cabinets as a suggestion that along with all our other interests we should somehow make room for a missionary compartment; or that, with the already over-crowded train of our collegiate activities, we should manage to couple in a missionary baggage car or, if ours is that kind of train, perhaps a caboose. If I understand our temper today, that is not the real question. The real issue we confront is whether or not in the midst of our highly complex and anarchic modern life we can be truly and radically Christian. We recognize perfectly clearly that we now live in the midst of a world society. There is no such thing as a purely American or purely Canadian economic problem. Oil in Asia Minor, coal in Manchuria, cotton in Egypt are not national facts; they are but symbols in the complex fabric of our modern world, and it is this world which today challenges us of this college generation, that baffles us and searches our minds and spirits to see if we have a faith and a program adequate for our times. If our Christian faith cannot meet this test, it is not good enough for any one of us. If it can, it inevitably must be missionary; i. e., world-wide, and must make missionaries of us all, men and women possessed by the dream of a Christlike world.

As realists we recognize that the forces of paganism against which we must work are not forces which can be spotted geographically on the map of the world. Rather, these pagan forces stretch across that map like great steel bands that bind us all together—Shanghai and Chicago, Lahore and Toronto. The task of working toward the fulfilment in our day of Christ's pattern of a kingdom of brotherly men is a world task, and, fortunately for us, the Christian forces with which we can ally ourselves today are likewise world-encircling. The demonstration we are having in this Convention of the leadership of the Christian church on other continents and among other races is a source both of confidence and challenge to us.

On the basis of discussions I have had recently with student groups in different sections of the country, I would like to suggest three main directions in which we as college men and women need to think of our missionary obligation.

The first of these is with reference to ourselves. I would not want to detract one whit from all that is being said from this platform about the far and needy places of the world, but I do believe that you will agree with me that it is both valid and healthy for us to look at ourselves to see quite honestly whether we possess any set of convictions that fits us for any genuinely significant world service. To help us to be objective it may be well to put up on the laboratory table of our minds a typical member of the Class of 1937—attractive, jaunty, well-dressed, confident that somehow he will get the breaks, not always just sure what to do with his hands, but always perfectly sure what to do with his tongue. Either he was a war baby or one born in the near post-war period. In any event, he has come up through high school or preparatory school in the period of blatant prosperity, in perfect confidence in science, in education, and in the inevitability of progress. He is now in college with just the beginnings of a realization that everything he has taken for granted is not quite so sure and certain after all. Science may save mankind and at the very same moment work for its destruction. Education may become a vocational blind alley or a slave of the *status quo*; and progress, he sees in more than one nation today, may as readily be progress toward the abyss as progress toward the Golden Age.

Something like that constitutes a picture of our student mind. We realize perfectly well that the one thing we need to bring order into the chaos is a faith to live by, a loyalty that will gather up all the resources of our lives for one supreme adventure—an adventure that cannot fail because the central forces of the universe are supporting it and battling on its side.

Next year out in India there is to be a World Conference of Christian Youth. The theme which they have chosen for their discussions is "The Revolutionary Will of God." Our first and primary missionary responsibility is to find for ourselves just such a revolutionary faith. Speaking of his early experience, Tolstoy said: "I came to perceive a great idea. It was the necessity of creating a new religion, the religion of Christ." Such a great idea needs to capture us before we are in any sense competent to talk about our Christian world responsibility.

A second phase of our responsibility today is to bring the Gospel of Jesus Christ to bear on the points of tension, of disharmony and injustice wherever they exist throughout the world. While I do not want in any way to seem to discount the complexity of these

problems, I do want to emphasize that at their root they are problems which only our best religious insights can help us solve. Of course, we must bring to them our best technical training in economics, government, and social engineering, but basically they are problems of human relations and of human motives. And in those very areas Jesus came preaching and living a way of love and called into being a band of brotherly men bound together in one universal family of God. There is literally nothing in the life of the world today which we so much need as to have men and women become pioneers of this new way of life, men and women who will write history in advance by committing themselves to this great venture, in some ways more thrilling, more hazardous, and more rewarding than any of those to which our fathers and grandfathers gave themselves in earlier days.

But I would like to be even more specific at this point. We have a missionary responsibility toward the economic order. We have been proceeding on the assumption that there is enough individual good will and generosity in the hearts of individual men and women to run our industrial society with effectiveness and justice. But we have suddenly become aware that this is not the case. Just the other day we saw figures indicating that during this past year, although the government permits a fifteen per cent income tax deduction for charity, the actual deductions amounted only to 2.3 per cent. And this in a year of the most widespread unemployment and suffering in the history of our country. We see, those of us who look out upon the coming years, that we have a missionary responsibility within the world-wide economic order. A 2.3 per cent social conscience just won't do for this interdependent society in which we must live.

I want to suggest, too, that we have a responsibility for creating a new fraternity of the races. Some of us here come from centers of great Negro population. In our lifetime we must do something about facts like these: (1) Approximately one million Negro children of school age are not in school. (2) The ratio of high school enrollment to those who should be in high school: white, 34 per cent; Negro, 10 per cent. (3) Children living three miles or more from school: white, 4 per cent; Negro, 15 per cent. (4) Children transported to school at public expense: white, 19 per cent; Negro, 1 per cent. In nine states Negro children receive only one half to one ninth of the amount which is spent on white children for educational facilities. In 1934 there were sixteen lynchings of Negroes. And we realize that these are but a small fraction of the whole story of race discrimination across America, across Europe, across Asia, across Africa. It is not just a chance that the

Indian Student Christian Movement invited a delegation of American Negroes to visit them this year.

We have a missionary responsibility, too, to carry forward to victory our campaign for a warless world. The Kellogg-Briand Pact outlawing war is one thing, but some of you in recent weeks have learned that to translate this pact into the individual terms of the Oxford Pledge is another matter entirely. In some quarters students and professors who have calmly said that they were through with war and never again would bear arms have been called traitors to the nation. And treason, no doubt, it is if, by that, one means treason to the old, to the way of conflict, to the order that is passing; but loyalty it is, too—loyalty to a new world order, loyalty to the universal family of God, loyalty to Jesus Christ who beckons us as individuals and nations to go even further with him.

In the third place, we have an inescapable missionary responsibility on our own campus. If this world mission of Jesus Christ means anything to us, it must mean something through us for the religious illiteracy of every one of our college campuses. It must mean something for those who are trying to build new and better standards of honor and honesty, of relations between fraternities and other social groups, of relations between men and women. It must have something to say soon and urgently about the use of liquor and gambling which are the scandal of our intercollegiate games in the United States. Fifteen million dollars is the estimate of one gambling concern of the amount which changed hands this past season. And it must do something, too, to help us to make our fellow students intelligent and concerned about these great world issues which we have been considering. The surest test I know which we can apply to the enthusiasms and the great ideas which we get in a convention like this is the health and vigor of the local Christian program on our own campuses three months from today. Frequently a strange psychosis seems to attack us conference goers. We become hyper-responsive to situations we hear about and almost utterly paralyzed to situations for which we ourselves are responsible. We, therefore, do well at this point to be even more concrete in listing some of the immediately-at-hand obligations which we, as college men and women contemplating our missionary responsibility, have today.

First of all we have the obligation of making our campus Christian work truly Christian. We need to begin now to lay plans for incorporating these new insights into the ongoing work on our own campuses and in our field conferences. Above all we must help those cabinet friends of ours to understand that this thing we call the World Mission of Jesus Christ is not the name of a new committee

or a new campus activity but a great idea that will revolutionize their lives as well as the program of their local Christian associations.

Our second obligation is to be evangelistic. I do not want to be apologetic for that word. By all the devices of our planning and friendship we must do something to bring to the great rank and file of our fellow students a deeper appreciation of the truth which we see in Jesus Christ than their experiences thus far have brought to them. There are many signs, not only in this country but in such universities abroad as Paris, Oxford, and London, that men and women are responsive to such a presentation if it is made with scholarship and deep personal concern for the actual problems with which students are confronted. I believe that in the coming years we shall see many more campuses, both large and small, which, under the impetus of student and faculty committees, will assume this responsibility for winning Christian understanding and commitment among the student masses. Of what earthly use is it for us to talk of bringing the Christian message to the world if we fail in bringing it to these friends of ours on our own campuses?

A third obligation we have as college men and women today is actually to begin. Fortunately we do not have to wait until we are through college. We can begin now—through our fellowship in the World's Student Christian Federation, through friendship with foreign students, through projects like Christian Youth Building a New World, or our delegation of Negro representatives now traveling in India, or programs like Yale-in-China or S. M. U.—in Brazil—which practically, and with real financial cost to ourselves, link us up with men and women in other lands. It is through such actual strands of friendship and service that we will discover new understanding of the missionary enterprise and perhaps of our own place in it.

At this point it might be well for us to underline our obligations as college men and women to be intelligent about the world-wide mission of the Christian church. Even if some are not to be deeply implicated themselves they should at least know something about this great movement. If all of us here today were to begin to pool our combined ignorance about even the major facts of the missionary enterprise, what a perfectly colossal vacuum we would create! We need to do something about that, probably through the extension of the idea of World Outreach or Christian World Education Committees which will make it their business to educate us as college men and women about missions. We need it and we are ready for it.

But there is one last and most important word I want to say about our obligation to work for life commitment to this mission of Christ in the world. The test of this Convention may be the health of our

local Christian program, but I am inclined to feel that the test of the effectiveness of our local Christian program itself will be found in the number of men and women who each year go out from it into the church, into the mission field, into politics, labor, and business because of their loyalty to Christ and his Kingdom.

We naturally are hearing a great deal in this Convention about the continuing need for men and women as doctors, educators, and religious leaders in all parts of the world. We have an obligation to respond and to get our friends to respond and we should do all we can to see that these men and women who go into the missionary movement in our day are our very best representatives with the best training that we can possibly help them to secure.

For this purpose it seems to me that we need a continuing and a strengthened Student Volunteer Movement; that is, a movement which will band together those who are planning to make it their life work to serve in the missionary movement of the church. But I should like to see alongside such a Student Volunteer Movement for foreign missions other volunteer movements made up of those who with equal Christian commitment are planning to go into the work of the church or the Christian association movement at home or who feel that their missionary obligation is in politics or industry or labor.

We must somehow raise up in our generation more men and women to take the place of the Motts and the Speers (though we are glad to believe that they will be with us for a long time yet) and of the Hoovers, Yergens, Judds, Roys, Longs—yes, and the Koos, Paks, and Kagawas. At the same time, we need to be producing more Paul Porters, Ted Shultzes, Ruth Shallcrosses, Paul Blanshards and Francis Sayres, to throw their lives with equal Christian commitment into other avenues toward the building of a Christian society.

If this Convention means anything at all it means just this: we are caught up in the great task of bringing the saving resources of Jesus Christ to the entire world. It means that all of us must find ways of giving strength and leadership to the missionary enterprise. No one of us can call our own life-work decision settled until we ourselves have faced the call to volunteer for service abroad. But it means more than that. We must become world-minded. We must demand of ourselves, our churches, and our mission boards a new world strategy that will recognize the imperative urgency of a united advance along the entire line, and a united front of all those who really mean to take Jesus as seriously as he deserves to be taken and as seriously as we need to take him.

This inevitably means for our generation a new emphasis upon the church and upon the oneness of the church. Only as we re-

capture this sense of building up the Body of Christ in the world can we have the confidence which we need as we face these otherwise insuperable forces of paganism. Both at home and abroad we must work by every means at our disposal to actualize in the leadership of our Christian organizations and programs that oneness of the Christian world mission which sets our hearts aflame in this Convention. Just what form this unity of the church must achieve in our day we cannot clearly define now. But the direction in which we must resolutely move is perfectly clear.

Within the student movement we may well take to heart the counsel Dr. Cavert was giving some three hundred who met in the Fifth National Theological Students' Conference: "Christian unity can begin now." Again we do not need to be troubled about form. The one inescapable challenge is that as students we begin now to band together all those who share our confidence in Christ for a new world advance, through the church, in society, and across the world.

4. THE STUDENT VOLUNTEER MOVEMENT

E. FAY CAMPBELL

I want to speak on the contribution of the Student Volunteer Movement to the work of the Christian movements in our colleges of Canada and the United States. If you will allow me, I will try to be practical and talk to those who, on the various campuses, will try to carry forward a religious program, either through a church group, the Young Men's or Young Women's Christian Associations, or in one of the united student Christian movements.

First, however, let me line up just as much as I can and as enthusiastically as I can with those who believe in the World's Student Christian Federation. I am not speaking of the Student Volunteer Movement and its contribution as being outside of that Federation, but of the part it can play as a member of that Federation in this world in which we are living and about which we are hearing. It seems to me that there is no other organization, no other fellowship, no other movement quite so hopeful, quite so full of promise for the future. The fact that today we have this fellowship of national student Christian movements across the world is one of the truly encouraging factors in the modern world. Let me speak, then, of the Student Volunteer Movement and of what it can do to help in the total task that has to be done on the various campuses.

The first thing that the Student Volunteer Movement must do is to see that, in season and out of season, on every campus an adequate missionary program is carried on. That is not easy and it is not being done. We have been reminded of this by the two pre-

ceding speakers. Yet it is our idea that in every college group, everywhere on this continent, there should be an adequate missionary educational program. We do not mean by adequate missionary education simply telling people what the missionary enterprise is. Today we are far more concerned with trying to see what the missionary enterprise ought to become.

I am not a missionary expert, but I do talk with people who know a great deal about missions. If there is anything at all upon which I am pretty clear it is this: the missionary enterprise has before it the greatest days of change. It would be a crime for us to stand here before a group of students and ask them to continue, just as it is, the missionary enterprise which has been carried on through these last years. It would be an insult to their intelligence and imagination. It is not the way student groups work when pioneering. But we should know what has been going on and what is going on in order to know what needs to be done in the future.

I know and you know that in many Student Volunteer groups and unions the program we are carrying on is terribly, terribly inadequate. Let me suggest to you, then, that the Student Volunteer Movement would like to be judged with reference to its missionary educational program by the best that it does as well as by the worst.

Every four years we have a great dramatic illustration such as this Convention to show what we mean by real missionary education. If you really want to know what is meant by missionary education, consider the program of this Convention with all the variety of things that are brought into it, all the various approaches that are made, all the various topics discussed in the seminars and from this platform and all the things that are said about the Christian aspects of American life as well as of life in other parts of the world. This is what we think an adequate missionary educational program should be.

A few weeks ago I had a letter from a student at the Choate School, a preparatory school in Connecticut, suggesting to me that he thought it would be a very good idea to have Archbishop Temple and Dr. Kagawa visit his campus some evening and talk about this business of missions. He thought it would put missions on the map. I suspect many of us feel that way. That might even be true of Harvard; and yet, remember this: we have to use what we have; we must start where we are, keeping in our minds the dramatic thing we have here. When you start to plan what needs to be done, try to approximate what we have here as best you can, fitting it into your own situation. This is something of what the Student Volunteer Movement means by real missionary education.

There is one other thing which the Movement is quite concerned about. All through its history (and it is true today and, I pray

God, it may be true as long as the Movement lasts), the Student Volunteer Movement has been concerned to help men and women to think through their vocational problems. It believes, as I understand, that God has a plan for the life of every man and woman in this room. We are not, at this Convention nor very often even in smaller conferences recruiting people for missionary service. So far as I know, the word "recruiting" is not a good word in Student Volunteer circles, but we are saying that every Christian ought to decide his life work only after he knows more about the world than most Christians know about it today, and that until the man or woman knows about the kind of world in which he lives, and the needs of that world, he is not ready to decide his life work.

And so this Movement believes that it is the duty of the student Christian movements constantly to challenge men and women to consider what they mean to do with their lives. I know there have been long hours spent by many people in this room on this whole question of vocation. I suppose there are some people who believe that, because a large contributor stops sending money to a certain church board and that board has to reduce the number of missionaries which it sends into the field, we must of necessity reduce the number of people who get out. Students do not work that way when they are at their best. Those who are truly loyal to their church boards are not satisfied with this budget-bound approach to life. Those who see the needs of the world find ways to meet these needs, and the Student Volunteer Movement believes that it must lay upon the hearts of students the needs of the world and expect them to have the initiative, to have the courage, to have the imagination and the ability somehow or other to force through to the place where that need is and do their part immediately.

Please don't any of us say that, in this talk, or in the talks of any one else here at this Convention, people were urged to volunteer for missions, but please do remember that this Convention is a failure if it only gets people world-minded and stops at that. This Convention will succeed only when it becomes a personal problem with every one here as to what he means to do about the kind of world in which he lives.

And that is the second thing which the Student Volunteer Movement has contributed to the North American student Christian movement. Mission-minded people have always been in the minority down through Christian history, in every church, in every Christian Association, in every student group, in every group of any kind of which I have ever heard. The Student Volunteer Movement is a part of that minority which holds to the rather stupid (to some) illusion that some day all Christians will come to have a sense of

mission and realize that to be Christian means also to be missionary. That is at the heart of the Student Volunteer Movement's program.

5. THE FEDERATION AND ITS LEADERSHIP

HENRY P. VAN DUSEN

There are comparatively few of us in the colleges with sufficient knowledge of the world and with sufficiently flexible imaginations to be able to achieve a vivid understanding and a vivid appreciation of a world fellowship of Christian students—the World's Student Christian Federation. But I have never known anyone who, having had the opportunity for first-hand contact with that Federation, did not, all his life through, carry the profound conviction that it was one of the choicest and one of the most important instruments of God in the life of the world today.

You have heard testimony to that effect from each of the three preceding speakers. None of us who knows the Federation can stifle his enthusiasm for it. We are proud of it for what it is and for what it is doing to bind together, to relate by ties of understanding and fellowship and coöperation, the most alert, the most thoughtful, and the most earnest Christian students in over thirty countries of the world. We are proud of it, too, because of its record of the past, a rare record, part of which is that it was one of the very few organizations which through all of the chaotic years of the World War maintained its integrity and its fellowship unbroken by the forces of hatred and division, a living proof that those who are really united to Christ cannot be separated by any other force.

But we are particularly proud of it, too, because of the intimate connection which the movements of the United States and Canada have had in the life of the Federation. It was largely through the vision of a few men, and notably of Dr. John R. Mott, that the World's Student Christian Federation came into being nearly fifty years ago. When Dr. Mott insisted upon retiring from his long service as its Chairman we were proud that the Federation turned again to a representative of our own movements to succeed him—a man who had graduated from one of our southern colleges, who had gone on, after an experience in the war years, as a Rhodes Scholar at Oxford, had returned and served as one of the executives of the American Student Y. M. C. A. for several years, and then, after a term of service on the staff of the British Student Christian Movement and on the staff of the World's Student Christian Federation, became its Chairman; one who has traveled around the world, and to most of the corners of the world, in the service of the Federation; one who carries as the very core of his conviction the ideal which the Federation seeks to symbolize, the ideal of the world community of Christians—Mr. Francis Miller, the Chairman of the Federation.

6. THE WORLD MOVEMENT

FRANCIS P. MILLER

You have heard the call to action in the interest of the world mission of the church that the three leaders of the North American student movements have given. I have been asked to speak to you from the standpoint of the world movement, of which we are all members.

I want to speak of the World's Student Christian Federation not as an organization (because it is a relatively small organization; its budget is almost infinitesimal), but as an illustration, one illustration, of the world mission of the church, as we would like to see it, and as some day it shall be. I want to speak about the Federation as an idea rather than an accomplished fact, as a hope, a hope that some of you may be able to help realize. I cannot imagine a more fitting place in which to talk about the World's Student Christian Federation than in this meeting, because, as I said a moment ago, we here are the Federation, though some of you may not be aware of that fact. We are Canadians, we are citizens of the United States, brought together in this international student conference. We have with us here student guests from many other lands. Thus in a very real sense a Student Volunteer Movement Quadrennial is like a town meeting of the World's Student Christian Federation.

But there is a deeper reason why it is very fitting to talk about the Federation here, and that is because, as Henry Van Dusen has already indicated, in a certain sense, the Student Volunteer Movement is the parent of the Federation. It was the impetus, the enthusiasm, the vision that came as a result of the founding of the Student Volunteer Movement fifty years ago that brought the World's Student Christian Federation into being some forty years ago.

Men began to remember that old phrase of Wesley's, "The world is my parish." The same men began to be concerned about the will of God for their lives in a world that was their parish. It was from such men that the stream of influences flowed which later found expression in the formation of the World's Student Christian Federation. I like to think of the fact that in the early 1890's a young man sat at a desk in New York City (long before men were talking about a League of Nations or dreaming of a world economic or political society) with a map of the world under the glass top on his desk. He sat there, under the inspiration of the Christian faith and in obedience to it, and dreamed of a world community of Christian students which would begin, in a very tentative way, perhaps, but in a very actual way, to answer the prayer of our Lord, "In order that all may be one." That young man, as Henry Van Dusen has already said,

is on the platform this afternoon, and it is due to him more than to any other single person that the Federation came into being and is what it is today.

In spite of the fact that this is such an appropriate place to talk about the Federation, I am perfectly well aware that for most of you a world movement, even the World's Student Christian Federation, of which you are a part, seems very far away and distant and somewhat abstract. It is perfectly natural that that should be so, because, in spite of all the improved means of transportation that we have been hearing about, the world is still too large for us, and our hearts and minds are still too small for it.

Our difficulty is increased by the fact that as far as the United States is concerned, we have perhaps never, in the past thirty years, been more isolated from the rest of the world than we are at the present time. I mean isolated in a spiritual sense. We want to be out of it, we are sick of it. When people are in such a mood it is not at all surprising that it is difficult for them to think vividly of a world movement and of their place in a world movement. Yet, in spite of all the difficulty, if we think about this World's Student Christian Federation in the right way, if we think about it as one illustration of the world mission of the church, it can become very vivid for any one of us.

Perhaps the simplest and easiest way to make it more vivid is to refer to the way new life comes into the life of the church. Some of you may remember that great phrase of Gounod that posterity is usually an accumulation of minorities. The church is always dying and always being made over again, and it is being made over by those minority groups around the world which are working for the church of the future.

I like to think of this World's Student Christian Federation as one of these minority groups. You might think of it as a kind of incubation point for the new life that is emerging. You might think of it as a pioneer battalion blazing a way for the main mass of the army that is coming on behind. You might think of it as a little model, a very imperfect model, a student model, if you will, but, nevertheless, a model of the great cathedral of the universal church of Christ in which some day the world Christian community will gather and worship, in which the North and the South, the working class, and men of all races will feel at home.

Or, again, you might think of this Student Federation and its activities as a series of shuttles going back and forth across racial barriers, between alienated groups, between nations at war, between classes that hate each other, from one continent to another, from one nation to another, weaving a new pattern in men's minds. The old pattern is not adequate for our time. We need a company of weavers,

a company of textile workers who will weave into the fabric of our minds and souls a new pattern of Christ's church in the world which will once more give men hope and give them confidence in the future. Well, it is in such ways that we can think of the World's Student Christian Federation.

I would like to make the picture a little more graphic, if I can, by giving some illustrations of how these student movements in different parts of the world, working together, are in a sense a promise of the world mission of the church that some day will actually be realized on this earth. These illustrations are a series of incidents taken from different parts of the world. I would much prefer if different people could give you these illustrations. There are those who could do it much more vividly and much more dramatically out of their own experience than I can. But because of the limitations of time, if they will pardon me, I am simply going to call on them, not in person but by name, and if any of you have an opportunity to meet them, you can carry the story further and get a fuller explanation of why this Student Movement is such a good illustration of the world mission of the church.

First of all, you ought to ask Ray Phillips of Johannesburg, South Africa, to tell you about a Bantu-European Student Conference held under the auspices of the World's Student Christian Federation in South Africa in the summer of 1930. That had to do, as you can readily imagine, with the race problem. We know what that is. We know what our sin here has been. There is no part of the world that has sinned more than my part of the world. You can imagine what it meant to my Christian faith to see, in another part of the world where the same problem exists in a very aggravated form, a company of a hundred or more people coming together for a whole week. Bantus, Englishmen, Boers, members of the government, day laborers, students of two races, living together, talking together, worshipping together, demonstrating a new community, demonstrating a new comradeship and family relationship which will cut across those terrible barriers that separate man from man in that part of the world.

I suppose this conference was not significant so far as changing the legislation of South Africa is concerned. I don't suppose any great revolutionary movement took place as a result of that gathering. But I know one thing; I know that it was an incubation point of new life under God in that part of the world. And I know that as long as the men and women who participated in that gathering live, they will carry its message and continue its work and build the structure of good will and the structure of fellowship for which it stood.

I would like for you to ask T. Z. Koo to tell you about what we, in the Federation, have called the Java Student Christian Movement

Conference, which, a little over two years ago, met near Batavia, in Java, as the first all-Asia Student Christian Movement Conference. Once, when T. Z. Koo was going down from China to Australasia, his boat stopped at Batavia, and he asked the little group of Indonesian student Christians there if they would be willing to act as hosts for a conference for that part of the world under the auspices of the Federation. They agreed. It took a year or two to work it out, but eventually about one hundred and twenty of us arrived. There were only six westerners. It was a conference of Asiatic and Australasian student Christian movements.

It is extremely difficult to convey to you who are far away the significance of a meeting of that kind. If you lived in that part of the world, those of you from North America, you would perhaps have become accustomed to thinking of missions as something that the West sends to you. And then suddenly you would have found yourself in a student Christian meeting, which, in a certain sense, was itself the source of a mission to the whole of Asia and Australasia. It was not something that had been planned in Geneva or New York. It was the church of Christ coming into its own among the younger generation of the Orient. It was their initiative. It was their conference. It was their plan. And they met there, Japanese, Chinese, Indians, people from the Straits Settlements, from Malay, from Ceylon, from the Philippines, from Burma, from all of the great Asiatic nations, and also from the various nations of Australasia. They met there to consider their responsibility for the church of Christ in Asia.

In some ways, that meeting has seemed to me to be as epoch-making as the meeting in Northfield at which the Student Volunteer Movement was founded. Perhaps the immediate results are not so dramatic, but for those who were there it meant very definitely the realization of their responsibility for the future of the student Christian movement, and eventually for the future of the church in that part of the world.

I shall never forget one moment in the conference when Augustine Ralla Ram, the student leader of the delegation from India, turned to T. Z. Koo, the leader of the Chinese delegation, and said, "Dr. Koo, too long the West has obscured for us the face of Christ. Won't you send us missionaries from China to India?" And I shall remember another occasion when one of the most brilliant Indian students there said he wanted to volunteer, although no one had said anything about a student volunteer movement or about the organization of a missionary campaign. He said he wanted to volunteer to be a missionary among the Indonesians because he realized that his own Hindu culture had spread into that part of the world, and that he as

an Indian felt a personal responsibility for the spiritual and moral life of those peoples.

Can't you see new patterns being woven in people's minds in a meeting of that kind! Nothing but their Christian faith would have brought them together there. At that very moment some of the nations represented there were fighting each other. They had no economic interests in common. They had no cultural interests in common. They couldn't understand each other's language. Often I felt like asking myself: "Well, why in heaven's name should people who have nothing in this world in common meet in a place like this?" I knew that the answer was that God was speaking through Jesus Christ to the youth of Asia, that they realized that in their part of the world the church and its future depend on them, and that their first task is to build in the student world a Christian internationale that will demonstrate and illustrate the reality of that church.

I would like Tom Currie, Jr., of the University of Texas, to tell some of you about the student movement conference held in Houston, Texas, a little over a year ago. There were some new patterns woven into men's minds there. It was an interracial conference in the South. You can imagine how it dramatized the life of the World's Student Christian Federation for that part of the world.

I wish Margaret Kinney or Beverly Oaten from Canada could tell you something about their experiences in the European meetings of the World's Student Christian Federation. Ever since the Reformation many of the Protestant churches, especially the state churches in Europe, have lived in almost completely separate, water-tight compartments. There has been the German church, there has been the British church, there have been other national churches. For three or four hundred years there was almost no intellectual or spiritual intercourse of any real significance between these churches. There were exceptions, but by and large this situation was one of the most significant factors in preparing the way for the World War. The church had capitulated before the power of the state, had capitulated before the interests of the nation, had capitulated before imperial destiny. When the great moral crisis came, the church found itself used as a tool by national governments instead of being free to speak in the name of the whole Christian community about the sin and the judgment and the justice and the love of which the church, if it is a church, has to speak at such times.

One of the most fascinating aspects of the life of the Federation just now is the fact that the younger student group in Europe is beginning to acquire once more its sense of a European Christian task. Clarence Shedd told me once that he had counted twenty or twenty-five European student conferences held under the auspices of the World's Student Christian Federation within a short time. There

have been, for example, during the past four or five years annual all-European student theological conferences. It seems incredible, but that sort of thing hasn't happened before in Europe since the Protestant Reformation. Lutheran students, Calvinist students, Anglican students, and all the others are meeting year by year to talk about their common faith and their common Christian task in Europe. Who can tell what that will mean in the life of the European church thirty or forty years from now?

Last August there was held in Basle the first all-European student missionary conference. This also is a very significant development. I could tell you about many other meetings which show how the younger Christians in that part of the world are beginning to think in terms larger than those of their own sect or denomination or nation or empire.

I wish that Miss Helen Morton, of the Y. W. C. A., could tell you about the ecumenic commission of the World's Student Christian Federation in which she participated in Bulgaria last summer—how members of the Orthodox Church, members of the Roman Catholic Church, and members of the Protestant Church in various European countries are beginning to sit down in small, carefully selected groups to talk about their common problems and their common tasks.

Roland Elliott has already referred to what is from the standpoint of our American movements one of the most dramatic illustrations of what I have been talking about; namely, the delegation of Negro students from the United States which has gone on a mission to India.

There is one final illustration which I would like to give. I wish that Visser 't Hooft, or Pierre Maury, or Kiang Wen Han of China were here to tell you about the missions to the colleges that student Christian movements in different parts of the world have been undertaking recently. Stories of some of the missions in Paris or Oxford or Berlin or of the missions that the Chinese movements undertook in China read almost like the early days of the Federation itself, the great days when Dr. Mott and others were addressing large audiences of students in this country.

Why do you suppose it is that in America, of all Christian lands, it is now impossible to have an effective student mission? Doesn't that give us food for thought? Why is it that in Great Britain or France or Germany or Holland it is considered intellectually respectable to have a Christian mission in a university, a Christian campaign in a college, but, at the present time, it is not considered intellectually respectable to have a Christian mission in a university in the United States?

I hope that I have given you a sufficiently long list of illustrations to make it plain why some of us consider the World's Student Christian Federation one excellent illustration of the world mission of the church. But in order to point the moral of my illustrations, I would like to summarize in four points:

First of all, it is an excellent illustration because the aim of the Federation is to build up local cells of Christian students in every part of the world. As I conceive it, that is the first task in the world mission of the church—to create local cells of the world-wide Christian community in every part of the world, to build up the church itself, to establish small groups which may themselves become the organic, local demonstrations of its universal life.

The second reason why I think the Federation is an excellent illustration of this point is that it is equally interested in occupying land continents and life continents. It is as much interested in occupying economic and industrial and social and racial areas as it is in occupying geographical areas, but it is interested in both. It is interested in expansion geographically, and morally, and spiritually, into the whole realm of life and into every part of the world.

The third reason the Federation is a good illustration of the world mission of the church is that it thinks of every one of these local groups as the origin of the mission. The mission is not a mission of Americans to the rest of the world or a mission of Englishmen to the rest of the world. It is a mission of Christians everywhere to their world. The members of the Christian Association of the University of Yenching in China or of the University of Calcutta in India have this responsibility just as much as the members of the Christian Association at Yale or at any western university. In other words, every one of these local units is a source of the Christian movement and of Christian mission to the world.

The last reason is that, in the Federation's life, one sees more clearly than anywhere else how the church of the future is going to be enriched by cross-fertilization, by the interflow of life, between the various sections of the church in different parts of the world. T. Z. Koo comes as a secretary of the World's Student Christian Federation, as a missionary of the church of Christ to the pagan society of the United States, and we in turn send ambassadors from our church to the churches around the world. In that way the total life of the church is being enriched by each group giving the very best it can give in the name and for the sake of the church universal.

When the world seems to be disintegrating around us, when civilization has lost its principle of unity, when there is no longer any guiding point by which society seems to be moving forward, it is a fact of tremendous significance that the Christian faith and the Christian hope have brought into being among the universities of the world

a movement that points a way to the church universal of the future.

Is it going to continue to point a way? I confess that sometimes I feel very weary, very tired. There seem to be so few who are willing to take over and carry on. But I believe that men and women will appear in our colleges and universities in Canada and the United States who are no longer satisfied with being just members of an Anglo-Saxon group or with being just Canadians or Americans or middle-class people or whatnot but who are also conscious of the fact that by faith and hope they belong to another society, that they are citizens of another world, a world which is not yet fully visible, but a world which we believe is becoming more visible.

It is their membership in that society, and in that society alone, which ultimately determines what kind of people they are to be—the kind of Americans, the kind of white men, the kind of middle-class people they can be—because this society is their first and supreme allegiance. They are citizens first of all of the City of God and by its light they live and move and have their being.

Some may ask, "How can I begin in my own limited university life to participate in the life of a movement of this kind? Isn't it too far away?" Well, fortunately, you don't have to go to China or to Germany. You don't have to participate in international conferences. It is first of all a matter of your own inner mind and attitude and outlook and hope and faith. Do you live first of all by your American citizenship? Do you live first of all by the fact that you are an Anglo-Saxon? What is your ultimate social loyalty? Of what society are you a citizen prior to all other societies?

If by faith you humbly say, "I am a member of Christ's Church Universal and this fact conditions all the other loyalties I have," you can begin on the smallest and the most provincial college campus to live as a member of this student Christian world community. Some of you may say it can't be done. But I happen to know by experience that it can be done. Over a period of years I have observed Fay Campbell at Yale University, year after year, turning out men from his Christian Association, sometimes only one in a class, sometimes three or four, who by the time they leave the university are consciously citizens of this world society. They know something about it, they are ready to work for it, they are ready to give their lives to it. If that can be done on one campus in the United States, it can be done on any campus in the United States. There are no doubt many other Christian Associations which are doing the same thing.

Then there is another thing you can do. You can work for a united student Christian movement in the United States—one that will incarnate in its own life the reality of this world movement and will have at its very center conviction about, and devotion to, the

world mission of the Christian church. Never rest until in this land of ours there is such a movement. If you do that, the time may come when you can have the satisfaction of knowing that you, too, have helped to realize the prayer of our Lord, "That all may be one."

This is the great idea and the great hope which you have inherited. The work is hardly begun. Will some of you here take it up and carry it on, and make this work the promise of the church of Christ that is to be? *

* At the end of the session in which this and the immediately preceding addresses were delivered, a cash offering of \$475.00 was received for the World's Student Christian Federation, after which Dr. John R. Mott was introduced as the father of the Federation. Dr. T. Z. Koo led a brief concluding worship service.

X. MESSAGES FROM STUDENTS

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MESSAGES FROM STUDENTS

1. CHRISTIAN YOUTH AND THE VISION OF GOD

JULE AYERS

A number of us have served as chairmen of the rushing committee in our respective fraternities and sororities. When we undertake this important responsibility, we have a clear vision of what the house expects from our efforts. It expects us to pledge the largest possible number of students; it also expects us to submit as candidates men and women of that quality which conforms with the desires of the group. We succeed in our task in so far as we live up to the expectations of those whom we serve. In the realm of building, the contractor succeeds in so far as his product conforms to the specifications laid down by the architect. In the domain of art there is an inner vision of the finished product which ever motivates and evaluates creative effort. The poet, the painter, and the musician express their genius to the degree that they are granted the power to make their vision real in living forms—in forms which call forth the appreciation of mankind for centuries.

Men and women who serve God catch a vision of his glory. They feel the impact of his purpose and gladly do they yield to him who conscripts their very souls. As they toil with him in his cosmic task, their every motive is to act in such a way as will please him. They strive wherever and however the Master appoints to advance the cause of his Kingdom. Human life does advance to higher and higher levels. It does so precisely in those periods of history when men and women are really overwhelmed by a vision of the glory of God, and when they set out to do God's work (to make real that vision) in those areas where they know the Master needs them most. We are living in that crisis of history today when (as in the time of Paul, of Augustine, of Luther, and of Wesley) the supremely glorious vision of God and the message and work of Jesus Christ are again convicting and commanding the souls of men. God is at work in history here and now. He is calling for you and for me (for Christian men and women) who are willing to be so used of him that his vision for us (and for all his children, our brothers) may be translated through our devotion into living and eternal form.

You may say, "This sounds well and good, but be specific. In what sense do you actually believe that the vision of God is appearing to men today? In what sense is personal loyalty to Jesus Christ commanding the souls of Christian young people at this momentous

hour?" I believe that the vision of God which is capturing souls today is the vision of the infinite possibilities of human development which lie before us. We are of one mind in the faith that God, out of his great bounty, has given us the machine. He has given us all manner of communication and transportation, the like of which the world has never known. He has made it possible now that no longer need there be any poverty on the face of the earth. It is possible with the civilization that he has given us to ensure for every child a healthy body, to employ all men everywhere in useful labor, to provide a measure of freedom like unto man's fondest dreams, to blot war and human exploitation from the face of the earth. Christian youth are challenged by the vision of these possibilities. For them the Word of God has ordained that these things must be. Nay, not merely that they must be; they will be. They know that as followers of Christ they have a strategic part to play in this very hour in determining to what extent (if at all) human life will advance in the direction of the Christian ideal. The vision by which God is conscripting souls today is the vision of the equality of all men in the sight of their Maker. It is the vision of the new humanity, the new Jerusalem, the city of God. It is the vision of the infinite possibilities for the further development of life which God (in his wisdom and in his season) is giving to his people. These possibilities (these visions) today demand concrete expression in order to satisfy the demands of his Son whom he sent that we might have life more abundantly.

Having stated as clearly as time will permit the vision of God which is seizing men today, let me now indicate how personal loyalty to Jesus Christ is making an impact upon the conscience of young people. Christian youth realize that the ethics of Jesus places supreme value on the sanctity of human personality. Moreover they see that there are oppressive forces in society today which are thwarting the best development of personality. Take war for example. This world, which has before it such infinite possibilities for extending human well-being, is about to be turned into a vast slaughterhouse. Every nation is preparing for conflict. The message, the person, the spirit of Jesus Christ are laying hold of young people because young people find that his message and spirit expresses their own conviction about war. They see in war not only the epitome of foolishness in settling affairs between nations but the very destruction of the foundations of ethics and religion. War takes the highest moral expression of which humanity is capable (the capacity for self-sacrifice) and turns it from a life-giving force to a force working for the destruction of society, to a force working for the destruction of all that God holds dear for his children. Youth is not afraid of sacrifice, but if it is going to sacrifice it will sacrifice for him only who commands the conscience and the will, even Jesus Christ.

Christian young people have been taught that Jesus places a supreme value on the sanctity of human personality, and yet the world powers are steadily denying to their people basic civil, constitutional, and religious liberties in the name of patriotism and an emergency which places profits and property rights above welfare and human rights. The world does not seem to be getting either better or more Christian. Rather the teachings of Jesus appear more and more in conflict with current social and political trends. Christian youth deplores the use of violence against laboring groups which are striving to secure a decent standard of living. Christian youth deplores Mussolini's war of aggression to the endangerment of world peace; Christian youth deplores the use of the League of Nations as an agent for the maintenance and advance of imperialistic interests; Christian youth, particularly in America, deplores the student and teacher loyalty oaths required in many states and the infringement of the rights of free speech, assembly, and Christian conscience upon which our government rests. Personal loyalty to Jesus Christ is making an impact upon the conscience of young people today because they know that loyalty to him means, demands, working to safeguard and develop those forces and influences which are leading toward a higher development of human life. In other words, the vision of God that catches the mind of man today is the vision of the infinite possibilities for human advancement. The power that this vision has to command men to give it living form (and to defy those forces which would corrupt and obliterate it) is the power of the person and spirit of Jesus Christ.

Lest we appear to be giving an interpretation which smacks too definitely of American sociology, let us recall briefly what a few of our friends from other lands have said about the problems confronting Christianity in China and Mexico. Dr. T. Z. Koo has told us how the last two ministers of St. Peter's Church in Shanghai have joined the communists. T. H. Sun has painted a very clear picture of the constructive and challenging work that communism is doing in China. Mr. Camargo has made clear how the aims of the left-wing revolutionary party (not originally communist) correspond with the national aspirations of his people. He, as a Christian, must support the revolutionary movement because it represents the corporate will and the best social interest of his people. These movements are important in China and in Mexico because they find root in the real exploitation; the people must have free land and free schools. These great nationals and Christians, these products of our missionary movement, tell us that if we are henceforth to make a vital contribution to the life and welfare of their people we must join them in their efforts to find more abundant life in the light of the needs and necessities of this hour.

In the ruins of a Christian church in China, destroyed by the airplanes of his own Japanese nation, Toyohiko Kagawa falls on his knees and begs God to forgive his people for their unholy destruction. He is willing to identify his life with the needs, the aspirations, and the welfare of humanity throughout the globe, throughout God's world. No wonder Kagawa has a voice in China, in Japan, in England, in Africa. No wonder millions of our people in the United States are hungry to hear every word that he speaks. Kagawa has been caught by a glorious vision of God. His life is one of utter commitment to this vision of God for him. He is transmitting his vision into a living and enduring reality right now (just as is Mr. Camargo through his revolutionary activities in Mexico, just as are loyal Christian brethren in the Chinese communist movement) by the power of a personal loyalty to Jesus Christ.

The history of vital Christianity has been the history of great visions of God and the story of utter devotion in human efforts to share and realize these visions. Saul, the Pharisee zealous and righteous, became Paul the apostle, the servant of God, the greatest missionary in the history of the church. The church that he labored to organize, in due season, conquered the Roman Empire. With the disintegration of the Empire, we have God's servant, Augustine, caught by a vision of divine glory. He worked for and left to his successors a vision of the city of God which commanded the best efforts of Christians for a thousand years. A new social and religious structure came into being as followers of Christ sought to incarnate upon earth the vision God had given to the world in Augustine.

During the "dark ages," learning was preserved by monks, social life was given a cohesion by the feudal, hierarchical organization which saved it from chaos, barbarians were "civilized," and crusades, which later paved the way for the renaissance, were undertaken. However, once again religion and morality and social life disintegrated as it had done in the time of Augustine. God was now to give new visions of the possibilities of religious and social life. Luther began as a monk as Paul had begun as a Pharisee. He was seized by a vision, and labored the rest of his life toward its fulfillment. His vision taught him that the individual stood alone before God. He needed no hierarchy to mediate between him and Almighty. Thus, if life was to advance in terms of God's will, the hierarchy must be overthrown and with it the whole religious structure that had been built around it and which had now outgrown its usefulness. His own Christian task, toward fulfilling this vision, was to give his all to translate the Bible into the German language so that the spiritual life might be enriched thereby. He had a vision of God, he was utterly loyal to its demands, and he found that the life of God was

advanced in so far as his vision effected a new social and religious structure in accordance with the needs of the men in that time. Thus with Luther life went forward and higher, and Christianity became more vital in the loyalty of men. In Martin Luther may be found many of the essential roots of the later Puritan individualism and the democratic movement which today threaten to become just a memory.

Following in the succession of Luther came Calvin, Knox, and Wesley, great fathers of our Protestant tradition. Life reached a higher level because these men lived. God invaded history by giving them and their followers visions of his glory and calling them to sacrifice in his behalf. To this phase of Christian history we owe the colonization of America, the freeing of the slaves, the reform of prisons, laws regulating working and sanitary conditions in industrial centers, and the founding and growth of the Student Volunteer Movement. Surely these have been advancements. Through loyalty to the visions of our leaders and commitment to Jesus Christ in the building of his world, God has been leading us onward and upward.

Today, however, we face another crisis which is comparable to that faced by Augustine, by Luther, and by Wesley. Our world is about to fall apart; the spiritual forces which ought to hold it together can no longer do so. The economic forces which give society stability in so-called "normal" periods of history are at this hour bent on self-destruction. The world is preparing for war, economic exploitation of man by man is being intensified, and liberty and freedom are being ruthlessly abolished. We live in an age of immorality, of dishonesty and corruption in high places, of selfishness and materialism. In periods like this, God is trying to break through into history. He has a purpose which goes beyond and beneath this disintegration and corruption. While life seems to be going backward, he wills that it go forward. He wills that the infinite possibilities of social and religious well-being be realized in fact. Thus his vision of a world in which there will be no more war, his vision of a world in which there will be no more unemployment, destitution, and poverty commands the hearts of men today—just when, as we look at the world, there seems to be the least possibility of making this vision real.

In this hour God is trying to conscript our souls with a vision of life's possibilities (for us and for all his children) the like of which no living man has seen. When that vision takes possession of our lives we will no longer be overcome with the magnitude of the forces that are working against the light. St. Paul, the first Christian to be utterly transformed by his obedience to God's vision for him, has written "if God be for us who can be against us." In complete

loyalty to the vision of God Christians through twenty centuries have experienced the inexhaustible riches of his grace. The vision which challenges Christian young people today is the vision that tells us that like our great predecessors, Paul, Augustine, Luther, and Wesley, we must do the work of our Master by building a social and religious structure which is big enough and strong enough to contain the infinite possibilities of life that he wills we should have.

In this structure there is no place for Catholic, Protestant, Jew, Negro, Chinese, Ethiopian, or atheist. All of these national, racial, and religious differences which divide men must be subordinate to those possibilities of abundance and well-being, to those possibilities of the development of the highest potential capacities of the individual which ultimately must bind men together. In this hour God is not trying to fill our stomachs with bread. Rather he is trying to win the souls of men to a new vision of the possibilities of life lying before them—if they will only be caught by this vision and work with their all to win others to its fulfilment. The future Christian development of mankind, in my opinion, depends on whether Christian men and women respond now to the vision that God is placing before them.

The meaning, therefore, of this period in which we live is much more than the mere judgment of God upon a selfish, materialistic world which will not acknowledge him and his moral government. In the bosom of this decaying social and religious structure are vast potential redemptive forces which God through the person and spirit of his Son, Jesus Christ, wants to use toward the building of his Kingdom. God wants you and me (Christian men and women) to join our lives to these redemptive forces, these forces which are working today for peace as against war, for humanity as against profits, for freedom as against fascism. They may call themselves anti-religious. They will be justified in saying so as long as you and I stay out and fail to see the spirit of God working through them. But we will not stay out, we will not support the forces of darkness. We are caught by a vision of light, of life, of justice and love "that will not let us go." God's will is that life ascend today to a higher plane than ever before. Loyalty to our vision, loyalty to the person of Christ, is our pledge that God may even now work through us to the end that his Kingdom may come as in heaven so on earth.

He who hears the call of Christ knows the experience of the prophet Isaiah when, in the presence of the vision of the glory of God, he said: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." And he heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then he said, "Here am I; send me."

2. THE MISSIONARY CHALLENGE TO ME

EDWARD D. MCGOWAN

To me, a student of color, has come the missionary challenge. Basically this challenge is the same as that which has come to any other student of whatever race. Christ has begun to make himself manifest in my life, bringing a joy and a richness that demands a spirit of sharing, a spirit that will make this same joy and richness known to those who know it not. As Christ continues to make a fuller revelation of himself in my life, a continually increasing impetus is given this spirit of sharing which can only mean that in the years to come mine will be a life consumed in service for others.

It is my inescapable duty, as it is yours, to make known to this generation, in whatever area, the one source that has the power to bestow upon the individual the abundant life. Yet for me the challenge has been more specific as to area. I am challenged to service in the foreign field, because I have the conviction that as long as national, cultural, and geographical barriers exist such a specialization will be necessary.

But with this deep passion and intense devotion to the Christian Gospel, I face most realistically some humiliating barriers because of my race. Because of the sin of prejudice as practiced by the world community, I can only serve in restricted areas, or those areas in which are found the peoples of color. The Clark-Gammon Student Volunteer Fellowship which has challenged many of the leading students of these two campuses to a vivid experience of the missionary appeal must face this prejudice. We students of the United States and Canada in this Convention should not be deluded with the thought that this observation goes unnoticed by those to whom we will carry this message of hope.

There is also the problem of limited finances that makes service in even these restricted areas difficult. Out of the many white mission boards which promulgate this gospel of love and brotherhood, only a very few give Negro missionaries any consideration whatsoever. This leaves the work of supporting Negro missionaries, as the report goes, to only a few white boards and an additional three or four Negro boards.

These humiliating barriers do not cease when the Negro missionary reaches the field of endeavor. There he is watched by the government officials of greedy nations, and is likely to be branded as a conspirator and an insurrectionist. This in itself tends to inhibit the fullest development of personality.

The great source of inspiration to this depressed group lies within the challenge of the "second mile," or "the other cheek." It is in this spirit that these barriers will become stepping stones to King-

dom building. This burden of prejudice can easily become a burden of the cross. Oppression, discrimination, and segregation can help us witness to the distinct advantages of brotherhood. This in itself is a gem, for

"God will not ask thy grace,
Nor will He seek thy birth;
Alone, will he require of thee
'What hast thou done for me?'"

3. THE HARTFORD MISSION FELLOWSHIP

LILLIAN ROBISON

Two years ago a group of students returning to a campus from a week-end in their rural parishes were discussing the universality of Christmas. "Everywhere, everywhere, Christmas tonight," somebody quoted; "only of course it isn't everywhere as a matter of fact, when there are no Christians in Tibet." "Well why couldn't a crowd like us go over and take Christmas to Tibet?" somebody wondered. And so the idea of a pioneer mission to Tibet was formed.

Shortly afterward these students and some of their friends came together for a Christmas candlelight consecration service. A single taper burned in the center of the circle, from which, after thoughtful prayer and meditation, each kneeling, lighted his candle. It was an expression of the new consciousness which had come to them, opening their eyes in a marvelous new way to the significance of the Light that shone in Bethlehem two thousand years ago.

In this way, the Hartford Mission Fellowship had its beginning. In work and play and worship, in the classroom, on the campus, in the meetings of the Student Volunteer group, and in special projects such as the presentation of the play, "Ba Thane," there came to us a deep experience of God, a new vision of service, and an increasing conviction that the way out of our problems, personal and social, in the present crisis is through the experience of fellowship.

As we began to study the needs of our day, we decided that our calling is not so much to a geographical area as to a way of life. Through our study and thinking, and through the wise and patient counsel of men and women who understand the development of the missionary enterprise, we arrived at certain basic conceptions which form the foundation of our proposed project. We are interested in the type of work known as rural rehabilitation. We plan to work in a region in which little is now being done and yet which is near centers of missionary activity, so that our efforts will express a new emphasis and yet be integrated with the total Christian enterprise.

There are six principles which underlie the Fellowship's present conception of this work.

1. It should be *Intensive*, concentrating on a small area and seeking to do permanent and thorough work, avoiding the danger of spreading thin.

2. It should be *Comprehensive*, interpreting the Gospel of love in every realm of village life. Ultimately we hope to have a doctor, a nurse, an agricultural expert, someone trained in creative education, an evangelist (although we would all be evangelists in the broader sense), women's and children's and young people's leaders, those trained in practical and fine arts and in recreational leadership. There are nine of us at present who look forward to work in another country, and some six who are essentially a part of the Fellowship but who expect to make their contribution in this country.

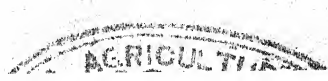
3. It should be *International*, both in personnel and supervision, consciously trying to further the reciprocal appreciation of cultures, and, more important, expressing the universal Fatherhood of God.

4. We want very much to contribute to the development of *Inter-denominational* work. This ideal is as old as the missionary enterprise—yet how imperfectly has it been followed! The younger churches in other countries are asking that missionaries be sent to them without denominational tags. Young people on this continent are thinking in terms of inclusive Christian fellowship rather than in divisive denominationalism. The Hartford Mission Fellowship expresses this spirit in its composition, including in its membership five denominations—Methodist, Friends, Mennonite, Congregationalist, and Presbyterian. We should like to be sent out just as Christians to serve with and serve our brothers in another land.

5. We believe in the effectiveness of *Simplicity*. This project should not, we feel, be highly institutionalized or expensively equipped. This means that the participants would live very frugally, sharing in the daily life of the people; also that the work should develop through the native culture, through institutions which are indigenous, and thus become the natural rooted expression of the Christian message in life.

6. We feel that the *Fellowship* experience is the natural, vital, integrating force which brings people into harmony with each other and with God. This kind of unity may be developed and maintained through the sharing of daily work and problems in the same geographic area—or it may be a spiritual fellowship which transcends distance and separation.

These are the six principles which we have felt to be especially significant. Our problems are many more than that number. Briefly,



there are three major issues before us. The problem of place is one. Originally we looked toward Tibet as the place to which we would go. Later our interest was turned to China as the place where we could best help meet the tremendous needs of our day. As we considered this country and made certain overtures, problems seemed to multiply. Our attention has recently been turned to the Belgian Congo as a place which offers great need and great opportunity for service, along lines Ray Phillips has suggested.

Another major problem is that of administration. How may we be sent from America, as a part of the total Christian missionary enterprise, but without denominational affiliation? We believe that it will be possible to work out an interdenominational sending agency, but we know that it will take time.

The third problem is that of finance. Two of us are ready to sail tomorrow if there were money available. The churches and mission boards have said to us, "We believe in your project, we want to send you, but our hands are tied. There just isn't any money." A third member of the group will be ready in a few months. We await the opportunity.

If this were merely a scheme for a novel kind of missionary activity, we should not be justified in taking the time at this great Convention to tell you about it. It is not something we've got—it's something that's got us, an absolute demand that we feel we must express in our lives. The project is but the vehicle, the instrument, the means. To each of you, to all of us, there comes this same demand. We are all feeling it in these days. The spirit is manifesting itself in different ways. The Muriel Lester groups on the West Coast, the Coöperative Christian Fellowship and the Waynesburg (College) in Afghanistan, are other examples.

With rumors of war and accounts of disaster all about us, these are terrible days in which to live—but wonderful days. Have we the earnest concern, the high conviction, the deep consecration today that brought the Student Volunteer Movement into being? What will be the contribution of our generation to the Christian enterprise? Are we equal to the crisis? "There is a power by which we can do more than we could ever do without it. It is available."

"God who givest men eyes to see a dream,
God who givest men hearts to follow a gleam,
God who makest men glad at need to die,
God who givest men stars to find vision by,
Now from the hills again we hear the drums,
God who lovest free men,
God who lovest free men,
God who lovest free men,
Lead on! We come, we come!"

4. JESSE R. WILSON—AN APPRECIATION

JEAN HASTINGS

It seems most fitting that at this student session, the *students* should express their appreciation of the man who has made this Twelfth Quadrennial Convention possible, Jesse R. Wilson. And so, I believe I speak in your behalf this morning whether you be Chinese, Canadian, or American.

What is the genius of this man who has led three generations of students through three of these great Conventions? Do you know the legend of St. Christopher, of how he received his name? Many of you must have seen the picture of this legendary giant bearing a little child across the river. When he reached the other side, he discovered that his burden was the Christ Child. And so we are told that from then on his name was Christ-opher, meaning "bearer of Christ."

Jess sees the Christ in you, though sometimes it is unknown to you. He brings it out and bears it up in you with his magnificent faith in God and God's purposes, amidst many a flood of confusion and indecision. Thus he has borne the responsibility for this Convention, with the simple faith that it was in God's plan.

Jess has written a book, "I Am a Christian." In the Epilogue he says, "Yes, I am a Christian—a convinced if not a complete Christian."

Jess, we want to recognize here your conviction as a Christian which has made this Convention possible; your conviction that God's purpose for our generation is revealed through the processes of this great gathering and the spirit that goes out from it. Our hearts respond, Jess, where our lips are inadequate for expression. May we pause for a moment of perfect silence in recognition of our friend, Jess Wilson, and then stand and sing his favorite hymn, the hymn of the crusaders, "Fairest Lord Jesus"!

5. A REAL LIFE AND A REAL JOB

IRWIN HILLIARD

Probably no statement has been made more frequently and with greater emphasis during this Convention than that the world is in a state of great chaos, that this is a time of crisis, and that only a tremendous effort on the part of the forces working for good in the world can prevent disaster and dissolution. Added to this startling picture are two additional depressing truths: First, the majority of Christians do not carry the implications of their religion far enough into their long-distance human contacts to help avert

this catastrophe. Second, the more Christian we become, the more difficult it is to be Christlike. Some of us who are still in preparation for our life work are frightened by the outlook and feel hesitant and uncertain. To steady my own feet and goad me up I have laid down for myself four principles.

First, I shall worship only a real God. My admiration goes out to those saints in the past who have known God and have seen him in simple terms. Often I am disheartened because I cannot see him in their terms, and sometimes I have blamed myself. But physical science, biology, and psychology have added much to the wealth of man's mind and I shall not try to cherish or protect my concept of God from the contributions which are made to my understanding of him, for the only real God for me is the one whom I can worship with my whole strength, my whole soul, and my whole mind.

I came from a home in which the reality of God was taken for granted into a science course where most of the professors took for granted that there was no God. Naturally I felt I had to protect my God, and that they were trying to rob me of him. Possibly the inscription over the arch of our college, "The truth shall make you free," burned down into my soul, or possibly the honesty which I was forced to learn in the chemistry lab and in physiological research made me come to the conclusion that I would only worship a God who was real to me, one I was not uncertain about nor ashamed of, a reality which cannot be taken away from me. One caution I would add to this, which, I think, is in keeping with the scientific approach to God; that is, that I shall not demand an explanation of all his workings in terms which my inaccurate and incomplete knowledge of his universe now allows me to formulate.

My second resolution is that I shall make my religious conviction a part of all that I am. Any of you who have worked in the lab or been a cog in the industrial machine know how difficult it is not to be submerged. From eight o'clock in the morning till five in the afternoon we are doing continually those little tasks that come up before us, and our relationship to other people is only the relationship of one part of the machine to another part. We never stop to think of the social order in which we are involved, its purpose or the disastrous results which it is causing in the world today. Consequently our life is departmentalized, and on Sunday, and possibly in the morning and in the evening for a few minutes, we are concerned with God and his Kingdom and the rest of the day we are good lab boys, good clerks, or good gramophones. Fortunately for the world, most of us behave within the bounds of Christian ethics, not from any conscious desire to do so, but because we have been trained in the homes of Christian parents.

This departmentalization, which is the flaw most frequently picked out in the lives of great men of the past, should not be a part of our religion today. The concern to make the kingdom of God practical in our social system is not something which we can consider only at conventions or in study groups, but it is something which must run through the continuity of our daily conscious life. At no time in one's life is the predominance of a religious conviction, faith in God or allegiance to Jesus Christ, more vital and essential than in choosing one's job; to feel that I am a member of the church universal and that I shall work to bring in the kingdom of God in whatever profession to which I seem adapted or called is infinitely greater than to be looking around for the opportunity of making a living most easily. This comes to one who, inspired by the love of God, loses himself in the desire to serve others, or to bring to others a finer quality of life.

The third principle I have laid down for myself is that I shall try to evangelize. By this I mean that I shall try to be sensitive to those around me so that I shall feel their need and respond naturally by the sharing of whatever of my experience or knowledge may help them to understand God better, or to understand his will for them. We are all convinced that the greatest influence we have over the lives of others is through that little bit of Christ-like life which shines continually through us. Yet how often we miss an opportunity of being of service by not feeling the need of others around us, and not being willing to share with them our victory or, often, our defeat.

The fourth principle is that I shall try to give adequate time daily to Christian discipline. You probably ask why I do not say communion with God, but it is more than that. For some of us it may mean taking time to go for a walk or to have some other relaxation during the day. For some it may mean that we determine to get more sleep so that the next day will dawn bright. The most important thing is that we shall take daily a little time for communion with God and for fellowship with those of like mind. We believe what we want to believe, and we are what we want to be. Added to that is the fact that our religious enthusiasm tends to run down. Our only hope is in continually refilling and refreshing ourselves by daily fellowship.

For some of us who live a busy life and find a cold room when we wake up in the morning and a stuffy room when we go to bed at night, it may be that this communion will have to be a fellowship of discipline. "But," you say, "is there to be discipline in the life of a joyous, happy Christian?" Yes, I feel that discipline is the answer to the challenge which Dr. Mott and Dr. Speer have

given us. Only those who count the cost, and having counted it, go out to do their job are able to make a contribution to the world.

For myself, I feel that it is my job to work in some foreign land as a missionary doctor, not from any sense of romantic glamour, or any desire for heroism, but merely because in Toronto we have one doctor for every four hundred, and in China we have only one doctor for every four million. The logic is obvious, but the appeal is greater than that.

The challenge is, as I see it, that we shall know a real God, that we shall live a real life, and that we shall do a real job.

6. A COÖPERATIVE CHRISTIAN FELLOWSHIP

WILLIAM W. CLARK

I have been making some discoveries recently. My home is in Massachusetts, and when I got to Chicago on my way out to the West Coast to travel for the Student Volunteer Movement this fall, my sister and I had a discussion as to whether Omaha is a city or a state. We discovered that it is a city.

You probably all know the story of the Boston lady whose western friend came to visit her and was very much surprised to find that this Bostonian had never been on a train. She couldn't understand how that could be, but finally the Boston lady said, "Why should I? I am already here." You can see from this that it has been a good thing for me to travel on the West Coast. I discovered that California, for instance, is famous for its lemons, its prunes, and its nuts. But some other discoveries which I made are, perhaps, a bit more important. Lillian Robison has intimated already what they are. Dr. Sun, Dr. Mott, and a good many other people have spoken of the rising tide of youth, anxious to dedicate their lives wholly to some great cause. I would like to tell you about the ideals of a certain section of that movement that I have come in contact with, ideals that I find making a tremendous appeal to me. They may not make as great an appeal to some of you. If not, I hope you will at least give them your respectful criticism. The spirit of coöperative Christian fellowship is the driving force behind this movement—which, by the way, is *not* an organization. It is something that God is doing here and there. In different places groups have arisen spontaneously which have an old approach to this new world. God is doing it. I feel that it is something which none of us can avoid, if we would be his children.

Perhaps the statement of what we who are in these groups believe would be of interest to you. Our concern is to practice the love of Christ in everyday life, in every way, in coöperative fel-

lowship with all those whom we can gather around us with the same purpose.

We are very conscious of the abundant life of creative fellowship with God and among men that might be possible today; and we are terribly conscious that it is a very remote thing. It is not here. We are very conscious of our own inadequacy to bring it here on earth in our own strength. And yet we feel utterly confident that God will use us powerfully to that end. If we will give ourselves wholly to him, holding nothing back, sparing nothing. In that spirit we enter on this greatest adventure of life, to pioneer on every frontier of human need and of individual and social crisis.

We feel compelled to share our Gospel immediately—both the stern call of “Repent ye, for the kingdom of God is at hand” and the gracious, winsome call, “Little children, love one another, for God is love.” We feel impelled to share this at once. One of the factors that enters into our sense of urgency is the world tumult. Things seem to be crashing about our ears. We *must* be up and doing.

Then there are three other causes which I think are perhaps more fundamental. At least they are not merely conditioned by this particular historical situation. They are valid at any time. One of them is this: men everywhere, in every country, are living brokenly, aimlessly, selfishly, meanly, fearfully, and yet we, every one of us, if we are honest and don't try to be too doctrinal, know that life *finds* itself, finds God, in response to the personality of Jesus. That is the essential dynamic that motivates our lives, compels us joyously and unstintingly to bear witness to it in every walk of life, in word and attitude and deed.

The second cause for our sense of urgency is that we feel a tremendous interest in the suffering all over the world, physical suffering, suffering caused by disease, by poverty, by evil environment. Something immediately helpful must be done. We can't forget that Jesus said, “Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.”

The third cause for our sense of urgency is this: if we honestly do care, as we are commissioned to do by our Master, about men's bodies and minds and spirits, we *have* to deal drastically with corporate evil wherever it is found. We are living in a society today, almost any country we happen to be in, that is largely anti-Christian, in which the principle of love is not accepted, except possibly in lip service. We have to seek realistically to change evil social conditions and to root out the factors that have produced them. We believe that the only power which really can accomplish this comes from God and that the method of that power is the method of love and never the method of violence. Therefore we consecrate

ourselves utterly to the way of Jesus, to the way of the cross. We hold everything that we have, every truth, every talent, every possession, as a trust from God. That is one of the reasons why we feel so deeply that we would like to take a modern vow of voluntary poverty. Irwin Hilliard spoke of the discipline of going to bed. When I got up this morning, after not having been in bed very long, I felt the way you know I felt, and so I took a shower. There is nothing like a shower, a nice, cold shower, after a hot one, to wake you up. I have been doing that every morning. How many people are there in the world that have never had a shower in all their lives? What right, then, have I to one? I don't need it—I hope! What right have I to be wearing these clothes that I have on here? I don't think I have any right. It is not that they are wrong. I don't mean there is anything wrong about a shower or clothes. The thing is, have any of us a right to have more than we actually *need* when millions haven't even a bare subsistence.

In our corporate life in these groups, we are going to try to live within our own fellowship coöperatively, and we are going to try to extend that fellowship into every area of our community life where it seems to be to the point. It seems to me to be to the point in practically every area of life. For that reason, for example, we shall probably be active in furthering the Christian coöperative movement which Dr. Kagawa is promoting.

This is just one example of the sort of thing we hope to do, and, since this ideal is one largely contrary to that of the *status quo*, we realize that there will almost surely be persecution; and we hope that we will accept that persecution gladly so that it can advance the cause of love. We won't resent it, we won't build up protective walls around ourselves. Love, if it is truly love, is always on the offensive; it doesn't have to have walls to protect it, or any guns to persuade other people to keep their distance or to mind their own business.

We are terribly aware of our own impotence in accomplishing these great ideals. We find that we must be bound together in an experience of group worship without which we cannot get along. We will turn to God for those spiritual resources that have given such power and wonder to the lives of men like Kagawa—lives which seem miraculous to us. Not only will we have group worship basic in our lives, we will also share in the intelligent study of and loyalty to our Bible. We believe that in the Bible we have a priceless and unsurpassed revelation of the purposes of God, especially real and creative through the life and teachings of Jesus.

We are determined to have done with all the barriers that falsely set men apart from each other. Perhaps two of the greatest barriers today are those between denominations and between nations; and

so our coöperative Christian fellowship will be interdenominational and international. We are first of all not Baptists, nor Presbyterians, nor Quakers, nor even Congregationalists; we are first of all not Chinese, nor Portuguese, nor English—we are first of all citizens of a world community, even if it is only potential. We are first of all members of the "Body of Christ." As such, we try to share God's concern for a world (not merely for our own nation, but for a world) in agony.

By the very universality of this fellowship, children of one Father, we are inevitably missionary in spirit. Foreign missionary, yes! Can we face the facts and say there is no need in other countries which is as great as the need in our country? I certainly think the need of America is great. But is it greater? The field is the world. The laborers are terribly, terribly few. There are very few Christians not only in America but all over the world, and we want to join those few laborers wherever they are, at the most crucial points, where the issues are the clearest, where the crises are the greatest, where God most needs us.

We don't want jobs. There aren't any jobs for us. We are the doomed generation. Yes—but no. We are not doomed. We have a mission! We are the luckiest generation that has ever lived, I think. That may be conceit, but we are awfully lucky, anyway. We have a mission to share the Gospel of love with all the world, and as long as we are true to that sense of mission, then absolutely nothing can stop us; and it doesn't matter what kind of a job we have.

Four years ago, from the Buffalo Convention platform, Dr. Walter Judd told us of a man who wanted to have engraved on his tombstone, "Born a human being; died a retail grocer." Are we going to have engraved on our tombstones, "Born a human being; died just a teacher, just a retail grocer, just a scientist, just an educational expert, just a preacher"?

If we are going to be like that, then God help us, and God help this groaning world. But if each one of us, whether a doctor, a lawyer, a nurse, a scientist, a farmer, a grocer; whether in India, Turkey, America—if each one of us will be a missionary in spirit to whatever corner of the earth we go, God's kingdom may come on earth as it is in heaven.

Are you such a person? God grant us power on our way—and it may, yes, it may, lead us to some new Golgotha!

"Christ has no hands but our hands,
To do His work today.
He has no feet but our feet,
To guide men in the way.

He has no tongue but our tongues,
To tell men how He died.
He has no life but our lives,
To lead men to His side."

7. MISSIONARY EDUCATION IN THE COLLEGES

WILMINA M. ROWLAND

The Quadrennial is nearly over, and the quadrennium is beginning—a four-year period until we have another such gathering as this to focus our attention on the world mission of Jesus Christ and to lead us to a commitment to it. But more than a quadrennium is beginning; a whole new life is beginning for many of us here who have gotten a new sense of direction and a new sense of commitment to life.

How are we going to be sure that all the values that have come to us from this Convention are carried back into our home situations? How are we going to follow up this Convention? It is to that point that I would like to speak.

First of all, we should consider the aims that we have in carrying on the processes and the lines of thought which have been started here. A basic aim, unquestionably, is to come to an understanding of God and to help our student community to be led to that same understanding, an understanding of God and his meaning for the life of the world.

One aim that should result from this is to relate this discovery of God to the existing situation. This has several implications for us. It means that we must come to some conclusion concerning the function of the Christian fellowship in the world, the Christian fellowship which is known as the church. It means that we must work out some connection between our deep social passion and the church. It means that we will come to an understanding of the unity of the foreign missionary enterprise with this total task of the Christian community and the church. It means that we shall aim to see it in two aspects: the horizontal aspect, which means that it extends into the life of the whole world in every geographical section, and the vertical aspect which means that it is concerned with all the various areas of life.

A second main aim, in addition to developing this sense of mission that comes from the understanding of God, is to become informed concerning the missionary enterprise today and what it is trying to do in the world. But a much more important thing to which this is basic is to work out for ourselves proper criteria for evaluating this missionary enterprise. The one thing is concerned with the present, what the missionary endeavor is today; the second

thing is concerned with the future, as we develop norms for judging this great movement.

A third main aim is to identify ourselves actively with the missionary enterprise. Of course, this may mean for some of us going into foreign lands. For others of us, if we have the proper conception of the Christian mission, we know that we are participating in it just as truly at home as we would be if we were abroad. The important thing is that we should in some way identify ourselves with it and that we should advocate it, in season and out of season, and lead others to see it as a great and inclusive horizontal and vertical movement.

What are the channels through which we may work? First of all, nationally there is an interesting group of which many of you here know. At the Hightstown meeting of certain student Christian movements in this country, a joint commission, called the Commission on the Common Christian Task, was set up. This includes people from the Y. W. C. A., the Y. M. C. A., the Student Volunteer Movement, and from some of the churches. This commission is seeking to evaluate the meaning of missions for our student generation and to discover the significance of the Christian mission for students today. I think this is a group to which we can look as a continuing factor in the present and the future situation, for it, too, is concerned with carrying forward the processes that have been started at this Quadrennial.

The Student Volunteer Movement is determined to do its share in the extension of the enterprises started here by sending into the field during these next months as many secretaries as possible. Nationally, then, there are processes at work to help us in carrying on.

Regionally, likewise, there are agencies which we must utilize in our follow-up work. I believe that a guiding principle for the best use of these agencies is that all of them should be integrated to work in a complementary fashion instead of going along in a parallel way which will lead finally to further separation. Where there are Student Volunteer unions, they should seek to coöperate with the general Christian associations, and together these councils and unions should go forward in carrying on the emphases that have emerged here.

For example, these councils and unions should coöperate in holding sectional or regional retreats or training conferences to plan for adequate education in the Christian world mission. Again these groups could very well set up commissions comparable to the national commission I have mentioned to do the same sort of thing it is doing, and to plan to unify the programs among the various groups in any given region. Further, these regional field councils

should secure able interpreters of the Christian mission, missionaries on furlough, who have a particular gift for speaking to college students. These people should be released among our colleges to do adequate campus visitation. Likewise, these groups should co-operate whole-heartedly with the secretaries sent out from the various national organizations whose specific task it will be to help follow up this Convention.

Again, every agency possible should give a definite place in the program of spring and summer conferences for the presentation of the Christian world mission and for thoroughgoing and adequate discussion of it. Many conferences have already been set up with this as the main theme.

But most of us are not concerned directly with these regional manifestations of our Christian work. All of us, however, are concerned with a given campus or church group. A valuable thing to get going is a small group which will be concerned with doing the job of missionary education in the local situation. That group should be composed, of course, of people who are Student Volunteers and likewise of other Christian students. In some places there are Student Volunteer groups which have already a concern for missionary education or life service; there are also world fellowship committees. We should make the function of these groups distinctly outgoing rather than ingrowing. Each member of such a group should do his part as a member of the total Christian group on the campus, so that he can aid in presenting to the entire college constituency the idea and the task of the Christian world mission.

A first main campus activity to be fostered by such groups is that of educating the group itself. This can best be done through reading and studying, a thing in which we are all lamentably behind. Nothing takes the place of this, and it is something that we must definitely set ourselves to do along the lines suggested here and along the lines of these three aims which we have pointed out. We must develop a sense of mission and we must relate that sense of mission to the existing situation.

Then we should see that a library is built up in our groups that will give the materials for this study. We should get from our student Christian movements the best literature they have for this purpose. We have the responsibility of educating the campus as well as ourselves. We should endeavor to get people to the conferences which will be planned as a follow-up for this Convention. We should bring in as speakers missionaries on furlough, students from other campuses, students from abroad, and through all of these expose the campus to the total task of the church. Particularly should we utilize students from abroad who are on our own campuses. This resource we have overlooked too often in the past.

One of the best means of educating the campus is through projects such as you have seen exhibited in the Convention project booth. These are valuable because they allow us to integrate many of our educational devices. They also give us an opportunity to utilize many of the modern laws of learning which are necessary in our campus educational program.

There is, however, the further task of educating the community. This we can do through deputations, the kind that many of us put on for the sake of arousing interest in the Quadrennial. These deputations will report what the Convention has done and what it has meant to those privileged to attend. In these deputations, the use of the Quadrennial play, "Operation at One," should not be overlooked.

Perhaps our greatest responsibility is something that is more basic than any of these things I have suggested. The finest method of follow-up is concerned with our own individual selves. Of course we are concerned with reading and study, as I have mentioned, but there is a far more basic thing that we must do ourselves. We must bring ourselves to the making of a definite decision—an act of the will which means a commitment to the purposes of God. It will of course involve commitment to the Christian world community of which the missionary enterprise is an integral part. We will see the missionary enterprise, not as a department or a branch of the world endeavor of the church, but as the Christian community itself in action. This will lead us to the realization that if one is committed to the will of God, wherever one does a constructive work to the end of building this community, one is in the deepest sense a missionary. There is no hard and fast distinction that we can make between the home and foreign field. On the other hand, it should be said that because of the psychological law of interest in the nearby task there is a tendency to obscure or overlook the more distant parts of the same task. Because this is so, there is an additional necessity for a real commitment to the missionary enterprise abroad, and for an advocacy of it, as represented by mission projects which conform to criteria which we may adopt for them.

In other words, our task is to keep an equilibrium between the vertical and the horizontal aspects of the Christian world mission. This fine sense of balance is perhaps the real test of a rational and spiritual being. We must not allow our concern with the immediate task to overshadow our concern for the total task around the world. On the other hand, we must not allow our great world vision so to preoccupy us that we become indifferent to the task that must be done close at hand.

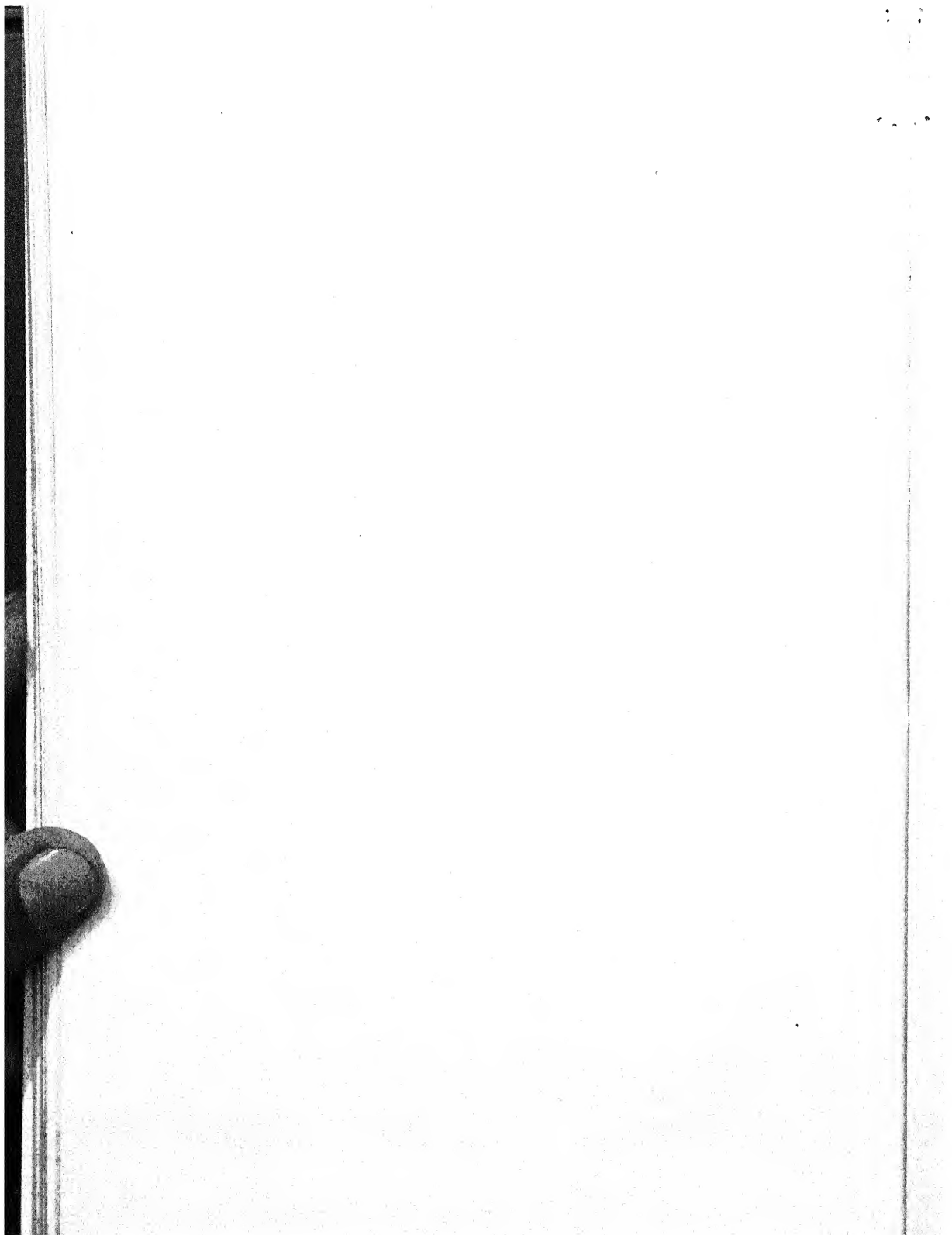
In making this commitment, I believe there are several points at which we are going to have to overcome inertia. There is the initial

inertia that grips us as we rationalize and take refuge behind questions which we cannot answer in an effort to avoid doing what we can and should do. We sit on the fence of indecision and substitute talk for action, debate for the compulsion of living faith. The antidote is to develop a sense of urgency which will drive us ahead to the doing of the task lest our world tumble about our heads. Only as we live and do the task do we understand either life or the task.

There is another kind of inertia that drags us to postpone obedience to the clear call of God to our generation. We often dare not face convention and the *status quo* of campus opinion. We are committed to the task, but not now. The antidote here is to develop the self-discipline of the will-to-do, even though we do only a commonplace or unheralded task.

To quote the words of a great man, "The world has yet to see what God can do with a man who is completely committed to God's will." It is the task of our generation to supply such men and women. Only in that way can we answer the crying need of our generation, and only in that way can God answer the need.

XI. CONVENTION SEMINARS



CONVENTION SEMINARS

[EDITOR'S NOTE: In this chapter, all the Convention seminars, with brief descriptive notes and the names of the leaders, are listed. It was planned to add also a résumé of each, but the reports of some were not received in time to be included.]

(1)

THE ADEQUACY OF THE CHRISTIAN FAITH FOR HUMAN NEEDS

*An exploration of the meaning of the Christian faith and its power
in personal life and for mankind*

SECTION A—HENRY P. VAN DUSEN

This group took its assigned topic with great seriousness and followed closely the course of inquiry which the topic suggested. In general, the four sessions discussed successively these questions: the character of human need; the essence of the Christian faith; the validity of the Christian faith; the adequacy of the Christian faith.

To the question, "What are the human needs which the Christian faith must seek to meet?" the group returned a great variety of answers which served to clarify the thinking of the individual participants, to suggest the breadth and scope of Christianity's responsibility, and to lift our standard of the kind of faith which can really be recognized as adequate for our day. It was seen that at least two distinct types of needs must be satisfied: (1) for wisdom, understanding, and interpretation; (2) for transforming influence. It was seen, also, that both light and power are demanded in two distinct areas, and in both areas equally: (1) for each man's personal problems; (2) for mankind's life in this day of crisis.

Each member of the group tried to state in a single sentence his reply to the question, "What is the Christian faith?" Twenty or thirty statements, of the widest imaginable variety, in approach, in theology (or lack of theology), in conception of the meaning of the Christian life, and in phraseology, were analyzed and compared. It was suggested that Christian faith means at least: (1) faith in the faith of Jesus—his faith in God, his faith in men, his faith in the possibilities for each man's life and for mankind's life, his faith in the final outcome; (2) faith in Jesus himself; and (3) faith in the significance and power of the Christian movement in history.

Next, the validity of the Christian faith was discussed. The different kinds of considerations which weigh most powerfully with different Christians were examined and tested: evidence from nature or science or human history; the evidence of life; the lives of others;

personal inner certainty; the actual influence of Christianity in history; the life and faith of Jesus himself; the pragmatic vindication of the adventure of faith; direct divine revelation; the cumulative weight of all these and other strands of evidence.

Finally, the culminating question of "adequacy" was faced. Here, the group's questions appeared in very concrete form: "Is Christianity, as it actually exists in the world today, really able to influence vitally the great world crises of our time?" "What kind and measure of influence upon world problems have we a right to expect from religion?" "Is the Christian church the channel through which a person who wants to count to the maximum can most effectively give his life?" In seeking to answer these final questions, the group was fortunate in the leadership of the Archbishop of York.

SECTION B—E. G. HOMRIGHAUSEN

It was early revealed that there were comparatively a few very persistent problems that agitated the minds of the students in our group. The first had to do with what the adequacy of the Christian faith involved for us today who are caught in the rise of gigantic social collectives which are assuming a religious absolutism in their active attempts to recreate the social order. Are we to stand adamant and be martyrs, compromise with Christian strategy in the hope that history will liquidate these absolutisms and give the Gospel a triumph, or is the faith a beautiful ideal which we should personally cherish while we participate in the social struggle even unto violence for the gaining of some measure of relative justice.

Other problems involved the nature of the Christian faith, what it includes and what it involves. Closely related to this was the problem as to the adequacy of the church as an instrument and agency of the Christian faith in these days. Another problem had to do with the adequacy of Christian faith for the meaningfulness of life.

There was no doubt as to the adequacy of Christ and the faith to meet modern needs. But there was much doubt as to the adequacy of the church, and human faithfulness. On vote, one-third of the group voted to stand adamant and take the martyr course of life, one-third thought it wiser and more Christian strategically to compromise the Christian absolute for the sake of saving something of the Christian impact in the situation, and one-third did not declare themselves.

Many in the seminar were deeply interested in the personal adequacy of the Christian faith. What does Christ mean to us today? In what way does he make us realistic, how does he give us power to affirm life in spite of our sins, how does he provide life with that quality which makes it possible to engage in creative tasks in the spirit of a mission? These were discussed, always centering on the

two poles; namely, that of man as he is and of God as he meets us in Christ.

The third period ended with the adequacy of the Christian faith in its interpretation of history from the moral point of view. It was found comforting and stimulating to find that God works in history in those realms that are beyond our power to reach. Christ is the reality of history against which evil stumbles eventually.

The question of the eschatological interpretation of history and the Gospel was discussed, together with the bearing of immortality upon our human need.

The fourth period was a combined meeting of Sections A and B, with His Grace, the Archbishop of York, as guest. He submitted to penetrating questionings from many students, especially on the relation of the Christian faith to war and pacifism, and also on the whole range of problems which had been prompted by the previous seminar periods. It was unfortunate that the opportunity for questions pertaining to personal needs was not presented. Many students later expressed the desire to know more about the meaning of the cross, the atonement, the church, etc., in modern life.

The students generally showed a ready desire to enter into these seminars. In many cases, their comments revealed some definite and serious thought and experience in the realm of human need and Christ's adequacy. Emphases coming from the group also revealed the sections and the schools from which emanated a social realism that seemed out of all proportion to the sense of repentant theological realism. On the other hand, there were revealed emphases that indicated experimental and moral realism that was out of proportion either to theological or social realism.

In conclusion, it might be added that the members of this section of the seminar had no doubt as to the adequacy of the Christian faith to meet human needs. In fact, they seemed uncritically to assume it. Again, they seemed to lack a real and adequate understanding of that faith. Their theological confusion is quite marked. Many have social zeal, but they lack that quality of repentance which would love even the enemy because they themselves are sinners. There is much nonemancipated mentality that may be a liability to the cause of the Christian mission. And the confusion as regards the nature of the church is quite disturbing. There was, however, an abundance of youthful generosity, and keen eagerness to understand. Youth is aware of its danger and its opportunity. Some students complained of a lack of time for the serious study of the Christian faith, and of religion in general, in the college curriculum. Many were the incidental facts offered relative to the general subject. Youth is eager for responsible, intelligent, sincere and authoritative guidance.

(2)

CASE STUDIES IN THE EFFECTS OF MISSIONS ON
INDIVIDUALS AND GROUPS

Illustrations of the impact of missions and an appraisal of the value of Christian missionary effort as an agency of individual and social change

FRANK C. LAUBACH

(3)

THE CHURCH AND THE WORLD COMMUNITY

A study of American Protestantism and the church universal or how the American church can become an integral part of the world-wide community of faith

FRANCIS P. MILLER

The seminar consisted of a discussion of the church as we know it and of the possibility of our seeing it, and giving ourselves to its realization, as a community of people in every land to whom God, seen in Jesus Christ, is the center of their life.

A great diversity of viewpoint was shown among the members of the seminar as to what they considered to be the essential nature of the church. Conceptions as varied as the following were expressed: "An educational institution to produce Christian personality"; "An environment in which Christianity as a culture has an opportunity for growth"; "A body of people who have a vision of ultimate realities over and beyond secular matters"; "A group of like-minded people striving to create a religious environment which would lead men to Christ"; "The called-out company of God's people." There was discussion as to the activities and functions of the church in our total society, in an effort to see what is its deepest nature.

The leader presented a view of the church which appeared to be new to many members of the seminar, suggesting that the Christian faith was a vital power which bound its followers together in a bond much more important and determinative than any other loyalty. If this were true it would be the source and inspiration of all the attitudes, thought and actions of Christians, and the Christian community would become a bond tying together Christians in all parts of the world in a fellowship which would transcend all the normal alignments of loyalty to race, color, social and economic class distinctions, and so on.

There was general recognition that our North American Christianity is not generally of this vital type and that many of us, and especially those of our own student generation, do not really believe in the Christian faith as the complete answer to the need of the world.

We recognized that in that case we were thwarting the will of God for this generation and for the world. The alternative would be a realization of the reality and power of the Christian faith which would give it expression in the World Christian Community, the Universal Church.

At this point two difficulties arose and it was realized that the seminar was not in complete agreement. Some denied the uniqueness of Jesus Christ and urged a synthesis of all religions. Among others it developed that there was confusion as to the meaning of the term "Christian Community." Many thought that the function of Christians was the "Christianizing" of the entire world by the dissemination of "Christian ideas and attitudes," by which they probably meant an attitude of general good will and desire for human welfare. The position maintained by the leader throughout, however, and supported by a minority of the members of the seminar was that the Christian faith gives to its believers something which makes them distinct from the world and throws them into a bond of deep relationship with God and with other Christians. It is through this community of life, human and divine, past and present, that God does his work in the world, and this is, in the truest sense, the Universal Church.

(4)

THE CHRISTIAN FELLOWSHIP AND INDUSTRIAL PROBLEMS

A study of the problems thrust upon native populations with the advent of western industrialism and of what Christianity can do in such situations

RAY E. PHILLIPS

Just what happens when modern industry invades so-called "backward" countries? This question was raised by the leader when the seventy-six members of this seminar met. In answer, he drew upon his own experience in the gold fields of South Africa where thirty great corporations are today extracting \$355,000,000 worth of gold annually. In this stupendous undertaking native African men are employed, and at a low wage, for the mines are "low-grade" and can be worked profitably in normal times only by the employment of cheap labor. This means that in addition to food and quarters, the laborers receive, on the average, wages of only fifty-two cents a day. This wage rate has been practically stationary for twenty years.

For those 270,000 laborers who are transients coming to work for a contract period of twelve months, this income is supplemented by the work of their families in the country. Corn and vegetables and milk form the staple diet of South African people. So the wage

earned by the transient laborer in the mine goes farther than it would if he had to meet the whole burden of his family's support.

Those native workers, however, who bring their families with them number around 250,000. Wives and older children find employment in factories, stores, and in white homes as domestic servants, and become permanent urban residents. In competition with the transient workers, these permanent urban dwellers find life a very real and troublesome problem. They usually have no land in the country to return to if they leave the industrial area, and so they are forced to make the best of an impossible situation.

The unsatisfactory wage among these thousands of urban native people accounts in large measure for the steady increase in vice and crime. Thousands of native women find it easier to earn money by "bootlegging" and prostitution; men gamble desperately on horses and dogs, the Dublin Sweep, and in Chinese gambling games, in a vain effort to make ends meet.

Coupled with the low wage are various other aspects of the situation which make for bitterness and discontent. The Pass Laws, the liquor laws, the "Color-Bar" laws, which close avenues of skilled employment to nonwhites; discrimination in the courts of law; hounding by the police; the setting up of total prohibition for natives but not for whites; the denial of the franchise for native men—these and other restrictions are galling to native workers.

South Africa has long been a mission field. And the Gospel has been accepted by over 34% of all the native people in the Union of South Africa. The missionaries have worked along three general lines: (1) They have adapted their preaching message to the peculiar requirements of the new day. Real concrete needs of the people are being dealt with in meetings of missionaries and people in an effort to adjust the people to the new social order. (2) Missionaries have had a real share in providing the native people with organizations for making their voices heard. Interracial commissions command the attention of the national government and local bodies. Beginning with one commission in 1921, this movement has spread until today there are thirty-five such bodies in South Africa. Clubs for native men and women have been formed for literary and social purposes. Hundreds of white South Africans have addressed these clubs and have been informed of the desperate plight of the native workers. Through the press, both native and white, by means of such organizations as the Rotary Club, the International Club, and through the white students in South Africa's eight universities, the seriousness of the situation among the African people has been brought home to white South Africa. (3) The missionaries have sought to con-

serve the manhood and womanhood in the industrial areas and assist the backward peoples to make the adjustment to a new order of life as little disruptive as possible. Social centers, outdoor sports, motion pictures, Boy Scout troupes, and other organizations have been of great value. The missionaries have initiated many such projects as these, and the situation contains not a few elements of hope.

Discussion centered around the illiciting of further facts and figures from the leader and also around the following questions which were thrown out for discussion: "How far can the missionary go in actually organizing workers in other lands in political parties or trade unions?" "Just why should the missionary concern himself with these questions of wages and the material conditions of life?" "What is the Christian imperative for social action?" Several pointed out that conditions in the South African gold fields were strikingly similar to conditions in the U. S. A., and wondered if problems were going to be solved there before the solution was found at home. It seemed that the more advanced countries must give the lead to the backward.

In the third hour the group listened to an account of the origin and work of the *Omi Brotherhood* in Japan. The founder, Dr. Wm. Merrell Vories, captured the imagination of all present as he described the unique experiment in applying the principles of Jesus to all the activities of a community in Japan. After his introduction the remainder of the hour was spent in discussion, the students being greatly interested in the various items of wages and hours, Sunday observance, the attitude of the government and labor unions, and the social and religious work conducted by the Brotherhood. In answer to a question, Dr. Vories replied that he doubted if a missionary, financed from America could organize a community on exactly the lines laid down by his organization. He had become indigenous to the soil of Japan, he had married a Japanese lady, and was in a different situation from that of a missionary worker.

At the request of members of the group, the last hour was opened by a talk on "Coöperatives" by Mr. Campbell of the Coöperative League of America. Mr. Campbell was rather hotly assailed by a few members who see weaknesses in the movement, especially in the unfairness of its competition with other business. Mr. Campbell answered doubters with arguments which were satisfactory to most.

Mr. J. Merle Davis outlined the work of his Department of Social and Industrial Research of the International Missionary Council. He told of opportunities for specialists in Africa and other countries where rapid industrialization had created problems which would only be met by specially trained workers.

(5)

THE CHRISTIAN FELLOWSHIP AND THE NON-CHRISTIAN RELIGIOUS GROUPS

A consideration of the values of the non-Christian faiths, of the changes these faiths are undergoing under the impact of the modern world, and of attitudes and approaches which will enable the missionary to make the Christian message intelligible and appealing to non-Christian groups

CHARLES S. BRADEN

We live in a time of world change. Christianity as we well know is subject to many modifications due to the new scientific attitude. Other religions, we discovered through the testimony of observers from many sections, are involved in the same situation. Change, social, economic, intellectual, political, and a shrinking world with resultant interpenetration of cultures have wrought vast changes in the great ethnic faiths. We distinguished three aspects of religion (not necessarily limited to religion): a fundamental questing for the satisfaction of the deepest human needs, certain techniques by which religious ends are sought, and an ideology or a theology resulting from reflection. The first of these does not change though the values sought after are different at differing cultural levels. The others are changing rapidly.

By way of generalization we discovered that at least the following attitudes, resultant from these new conditions, are rather widespread.

(1) A secularism going over in most countries in some degree to a positive anti-religious movement—best exemplified in Russia but also in China, India, the Near East, Latin America, and the United States.

(2) A strong reactionary movement of fundamentalism in defense of the older faith.

(3) An awakening or a reawakening to a sense of world mission, especially in Hinduism, Buddhism, and Islam. (Coincidental is an apparent decline of that sense of mission on the part of Christianity.)

Of these the challenge of antireligion or secularism struck the group as most serious and a disproportionate amount of time was spent (by vote of the group) in a discussion of the fundamental difference between Christianity and its major rival, communism. In the latter, the group was disposed to recognize some aims and objectives as identical but observed that the two movements are opposed in underlying philosophy and in method resulting in such antitheses as: atheism versus theism, scientific materialism versus a spiritual view of the world, and the method of revolution and violence versus that of evolutionary progress toward the ideal.

The implications of these facts for Christianity in its relationship to non-Christian religions were discovered to be somewhat as follows:

1. The widespread condition of chaos or "disorganization" is favorable to the introduction of Christianity as a solution to world ills, personal and social. However, the "disorganization" within our own faith and culture makes it harder for Christianity to avail itself of the favoring circumstances. By some the fact of disorganization within Christianity was felt to be distinctly a favorable element since it has put Christianity more at the level of others and has led to a humility on the part of Christianity which recommends it to those of other faiths. It was regarded as unfortunate that at the time when communism is growing in importance in China, Christianity seems to be withdrawing. (At least missionary personnel is being reduced and financial support from the West lessened.)

2. In view of the strength and insistence of opposing secularism, a coöperative facing of common foes seems indicated among the religions. They become allies in a common cause.

3. We discover extensive areas in which religions can go along together. Advantage of this should be taken.

4. This does not imply that Christianity has not something to give. It adds an indispensable plus to all the best that the others are able to contribute.

Just how this is to be worked out in every case will be a matter of perplexity. But that Christ, or the Spirit of Christ, can and needs to be brought to the nations of the world seemed to be agreed upon unanimously. In him seems to be the one distinctive feature of Christianity (without defining him in rigidly theological terms). Some questions are not yet solved with regard to Christ and to his work, but what we do know is enough to base life upon and to serve as the basis for the adventure of life, both personal and social, in the modern world here or abroad.

(6)

THE CHRISTIAN FELLOWSHIP IN RELATION TO CURRENT POLITICAL TRENDS

A discussion of the relation of Christianity to communism, socialism, nationalism, and fascism, and of Christian attitudes to these forces

SECTION A—SAMUEL MCCREA CAVERT

SECTION B—HENRY SMITH LEIPER

B. About one hundred were in Section B of this seminar. Attendance was regular, response excellent, interest sustained. I tried not to do too much by way of steering the discussion. The amount of participation of the delegates is indicated by the number of ques-

tions from the floor (most of which were answered by the leader and some by members of the group).

At the first session eight questions	8
At the second session eighteen questions	18
At the third session twenty-five questions	25
At the fourth session fifteen questions	15
	<hr/>
Total questions	66

By vote, a part of the last session was devoted to a summary by the leader and therefore there was opportunity for fewer questions.

The interest of many members of the group in the communist and fascist experiments was greater than their knowledge of either. Only one delegate attempted to defend capitalism as Christian. The majority were sure some changes must be made and were openminded as to what these should be.

There was fairly general agreement that Christianity cannot be identified completely with any form of government or with any economic system; that the way of Christ finds expression to some degree under bad systems; and that even the best system would not, of itself, bring about justice, righteousness and peace. Much depends upon the inner motives and the moral character of individuals.

There was much eagerness to be up and doing, but none too great certainty as to what should be attempted or how. A good deal of interest was shown in the problem of getting a new spirit of devotion and commitment among Christians to match and to meet the devotion of devotees of rival claimants for man's loyalty—communism, fascism (which many felt was already present to a degree in America's life), and nationalism.

Impatient desire for a panacea is natural but calmer reflection shows that none exists. Even pure Christianity—if we had it—does not solve all difficulties because of the evil in life.

But we are certain that life needs purposefulness, devotion to ideals incarnated in persons, intelligent organization and selflessness. The functions of the church in any political or economic order is to introduce men and women to Christ, to continue the process of character building begun in the home, and to inspire its members to work out in definite terms the teachings of Jesus in the power which he supplies to those who seek to be truly his followers. In America and throughout the world this task confronts modern Christians in a way which may well cause serious searching of heart but need not occasion dismay. What the early church did once under a terrible political and economic system the modern church can do again under systems that are at least better than Roman Imperialism and which must be enough nearer to the ideal of Christ even though we do not expect to see any of them attain complete identity with the kingdom of God—

which is, and must remain an unattainable spiritual ideal always going on before us in the finite world.

(7)

THE CHRISTIAN FELLOWSHIP AND PROBLEMS
OF RACE

A consideration of Christianity and the race problems made concrete by a study of specific areas of racial conflict around the world

CHARLES T. LORAM

Approximately one hundred students enrolled themselves in this seminar. The use of a carefully prepared syllabus and the helpful coöperation of colleagues with first-hand experience of special fields enabled us to overcome some of the difficulties of large group discussion, but the leader is not optimistic enough to think that more was achieved than the realization of some of the racial problems that the missionary has to face.

An attempt was first made to show from history how different conquering nations had regarded the cultures of the people they had overcome, particular emphasis being laid on the Ancient Greeks in their relationships towards the peoples they called Barbarians, the Romans, with their different attitudes towards Greek and British cultures, the Spaniards towards the Central American civilizations and the different attitudes of the Mediterranean and Nordic peoples towards the Africans of today. Some time was spent in attempting to account for the relatively satisfactory racial situation in Hawaii.

The causes of race antagonism were considered from such angles as its alleged instinctive basis, differences in the sizes and temperaments of conflicting groups, the existence of superiority-inferiority attitudes, and economic, political, social and cultural threats at the self-interest of the dominating racial group. The seminar came to the conclusion that race antagonism was due mainly to conflicting economic interests and pointed out similar antagonisms between the economic "ins" and "outs" within the same race and culture.

There was general agreement that so-called western civilization was very pervasive and that improved means of communication were bringing both its good and its bad elements to non-western peoples. A special point was made of the necessity of analyzing both western and non-western civilizations in the hope that missionaries and other deliberate, conscious acculturators might seek to preserve those elements of indigenous cultures that were better than our own. It was agreed that physical and cultural differences did not necessarily involve superiority and inferiority.

The equality of men in the sight of God was stressed, and the many instances of racial discrimination in this and other countries which

were cited by the foreign student members of the seminar were condemned as contrary to the development of the Christian fellowship.

Other obstacles to the development of the Christian fellowship in foreign lands were the differing interpretations of Christianity held by theologians, the existence of denominational rivalries, the hiatus between the theory and the practice of lay members of so-called Christian nations, and the apparent unwillingness of the foreign Christian to trust and devolve responsibility upon native Christians.

Deliberate, objective, nonemotional study of the race question was suggested as the best means of arriving at remedial measures. It was agreed that college groups should be formed for this purpose and that foreign students and other experienced persons should be invited to lay before these groups the realities of the race problem. It was agreed that comparative sociology was an indispensable element in the training of missionaries.

(8)

THE CHRISTIAN FELLOWSHIP AND RURAL
POPULATIONS

*A study of the rural peoples of the earth and of present-day
Christian efforts in their behalf*

WYNN C. FAIRFIELD

The need for a separate consideration of this topic was found to lie in the realization of the large proportion of mankind that is rural; the tendency of urban areas to drain the leadership from rural areas; the recognition that Christ needs to be shared not only with as many men as possible, but also with as many types of life as possible; the fact of psychological and cultural differences between urban and rural life which call for differing Christian programs; and the fact that the Christian world community is faced not only with the problem of how to share Christ with rural peoples, but also with the problem of the duty of economically favored Christians toward the masses of impoverished farmers recently brought into the Christian fellowship around the world.

The discussion of the degree of responsibility of Christian churches and workers for the relief of physical and social needs led to the agreement that in accordance with the practice of Jesus, the church is responsible for meeting all the needs of men in the community which are not provided for by some other agency, but with its limited energy and strength must make sure that its essential work of bringing men into fellowship with God and helping them to maintain that fellowship has an adequate place. A missionary's life of service, however, is often more convincing than his spoken message.

The problem of securing the complete commitment of young people to a lifetime of Christian rural service was faced frankly. Men like John Frederic Oberlin who have devoted the highest professional training to service in rural areas were cited. It was questioned whether a man had the right to sacrifice not only his own life and privileges, but also those of his children to render such service. (Celibacy and voluntary childlessness were suggested as possible solutions.) A number of children of missionaries spoke out of their own experience in favor of sacrificing children's apparent immediate interests for the spiritual challenge that comes to children of devoted parents. It was pointed out that foreign missionaries as a rule are already on a basis where income is distributed in proportion to need, but are confronted with the fact that their economic level is so far above that of the people among whom they work that a spiritual problem is created.

It was found that national groups, which are taking over administrative responsibility, still desire the sending of well-trained rural workers. The New York State College at Cornell has been asked to serve as a national center to train prospective missionaries for rural life. A number of seminaries have worked out combination courses with it. It was suggested that missionaries are still needed to bridge the gap until enough national workers are well known in our American churches to command the confidence and support that the western missionary now commands.

(9)

THE CHRISTIAN FELLOWSHIP AND WOMEN'S
MOVEMENTS

A treatment of the social, educational, economic, and religious problems of women in non-Christian lands, with a description of indigenous women's movements motivated by Christianity

MARY A. DINGMAN

First Day

- I. The great changes in the life of women in the Orient
 1. Emergence from seclusion
 2. The family
 - a. Choice of mate
 - b. Customs of marriage
 - c. Size of family
 - d. Breaking down of clan or large family
 3. Education
 4. In the economic field

Second Day

II. The present status of women in the Occident

1. Great international suffrage conference at Istanbul, Turkey—1935
2. Advances in status—Turkey, Brazil, Russia
3. Losses due to government—Italy, Germany
4. Losses due to economic breakdown
 - a. Married women—discrimination against
 - b. General discriminations
5. Methods of combating retrogression
 - a. The whole status of women discussed at League Assembly—Geneva, 1935

Third Day

III. Contribution of Christianity to the development of women

1. Attitudes of eastern religions to women
 - a. Buddhism
 - b. Confucianism
 - c. Islam
 - d. Hinduism
2. Attitude of Christianity
 - a. Attitude of Jesus
 - b. Attitude of Medieval Church
 - c. Sacredness of personality the great contribution—
In Christ there is no difference between men and women (male or female)

Fourth Day

IV. The organized efforts of women

1. Local and national
 - a. Causes—objections—results
 - b. In India, China and Japan the principal national organizations are the Y. W. C. A., W. C. T. U., National Council of Women, Suffrage groups; the All-India Women's Conference is quite unique
2. International
 - a. First relation with the West
 - b. Pan-Asian
 - c. Pan-Pacific
3. Leading international organizations
 - a. The World's Y. W. C. A.
 - b. The World's W. C. T. U.
 - c. The International Council of Women
 - d. The International Suffrage Alliance
 - e. The International League for Peace and Freedom

- f. World's Student Christian Federation
- g. The Peace and Disarmament Committee of fourteen women's international organizations, 6 Rue Adhemar, Fabri, Geneva, Switzerland

DISCUSSION

There was a very friendly at-home feeling in the group and in the first two days of the discussion we took up some very fundamental questions of the Women's Movement in general, such as:

1. What is the real place and contribution of women in the world today?
2. Need of fresh study on this question from religious, philosophical, psychological, and sociological points of view (Some members had studied already seriously along these lines and chose this seminar as their first choice because of deep interest.)
3. Unfortunate attitudes developed in women because of discriminations
4. Unfortunate attitudes on the part of men due to:
 - a. Feeling of superiority
 - b. Traditional ideas concerning women
 - c. Resentment and jealousy as women make good in various fields
(It came out clearly that women who play up to the feeling of superiority on the part of men get along better with them. Let them think that the new ideas put forth by women are their own, etc.)
5. Is humility, self-effacing service on the part of women—the Christian ideal—the best thing for men in their present imperfect state of development?
6. Value of separate women's organizations
 - a. Means of training for leadership
 - b. Amalgamation with men's groups would lessen opportunities
 - c. Causes more important than organizations which are means to an end
 - d. Ideal—men and women working together as equal comrades in the great world tasks

During the last two days there was more informational material given by:

1. Mrs. Pak—Korea
2. Miss Rhu—Korea
3. Miss Meader—Missionary in Burma
4. Miss Diaz—Student from the Philippines
5. Mrs. Puffer—India
6. The Leader from her international experience

GENERAL REMARKS

1. The arrangement of tables and chairs helped in discussion
2. There was an increase in attendance and at the same time regularity
3. The attitudes were sane, balanced and well expressed
4. The contrast between discussion the first two days and the more informational material the second two seemed to keep a balance and gave satisfaction to the varying types of members, with differences of background and interest
5. There was a great deal of appreciation and pleasure expressed which seemed genuine
6. The Leader enjoyed the experience more than she had anticipated she would

(10)

THE CHRISTIAN FELLOWSHIP AND WORLD PEACE

A study of the various Christian approaches to world peace with the object of helping each individual to determine what is the most constructive line of effort for him and for the groups to which he belongs

CLAUD D. NELSON

With an attendance throughout of approximately one hundred, interest was well sustained. The outline was, with deviations and detours, the following: threatening war in Europe and our relation to it; the oriental situation; the world-wide church and peace; the individual's responsibility for peace. Excellent help was available: first session, Reinhold Niebuhr; second session, Orrin Magill and Harold Fey; third, John R. Mott; fourth, Richard Roberts. Raymond Wilson was present in three sessions and was very helpful. The seminar proceeded upon the basis accepted in the first session; i. e., that there is a Christian approach to peace, itself a positive thing.

It was generally agreed that war in Europe is sufficiently threatening and sufficiently near to cause grave concern and to obligate us to consider well which of the four possible attitudes mentioned as possible for the United States should be adopted; participation, isolation, coöperation with the League of Nations, constructive neutrality. Opinion was fairly well divided between the third and fourth. Constructive neutrality was said to consist in refusal to develop a war trade with any belligerent; directing sanctions against war rather than against an aggressor; coöperation with international agencies for peace with justice; achieving social justice at home.

Dr. Niebuhr held that an equilibrium among conflicting interests is the best that can be achieved and that this always contains a threat of violence. In a later session it was remarked that a higher community of interest, if actual and recognized (as in the case of the once sovereign states that entered into the federal union), represents a possible

and preferable alternative to equilibrium; this community will be increasingly discernible in an economy of plenty.

In discussing the oriental situation, the group was reminded of China's habit of absorbing her conquerors. It was stated, however, that with modern methods of communication, it would be easier for Japanese administrators and traders to maintain their identity with the homeland, especially since they do not readily intermarry with Chinese.

Some of the Orientals in the group felt that until the West demonstrates that it has lost confidence in the profitable character of imperialism Japan will continue to practice it. Evidence that the western nations are beginning to doubt the wisdom of the policy was adduced. During this session there was a statement of the preparedness point of view by a cadet, obviously as eager and sincere in his search for peace, as a Christian, as were other members of the group.

Throughout the discussions there was evident desire to do something immediately effective, as well as to lay foundations for ultimate peace with justice. Dr. Mott was very helpful on the long term process, with his emphasis on the worth of each nation and race, the necessity of equal opportunity for all, their interdependence, the validity of the law of love. On this basis, one must strive for the international mind, heart, and will. As immediate measures, home support of neutrality legislation, disarmament and lower tariffs, and organized opposition to compulsory military training and bills contravening civil rights, support of peace organizations, friendly contacts with foreign students, and taking position as conscientious objectors were proposed.

Dr. Roberts stated clearly and cogently the position of a conscientious objector which he has held since 1914: war is a denial of love, and destroys integrity.

A warning against making common cause for peace with communists was approved by most of the group, while all seemed to feel that the best answer to the communist challenge is to bring about in Christian ways those developments of peace and justice which communists propose to reach by other means. This involves likewise the rejection of fascism.

(11)

THE CHRISTIAN FELLOWSHIP IN THE WORLD TOMORROW

A study of the problems Christianity must face in the present and immediate future and of the part it may be expected to play.

JOHN A. MACKAY

This seminar met, as did all the others, for four sessions, with an average attendance of about ninety. The group was representative

of the United States and Canada, and of the various regions of these countries. I was very much impressed with the interest, spiritual passion and power of expression of most of those who took part in the discussions. We devoted the entire first session to an expression of concern on the part of those present. This I did in order to appraise the interests and the caliber of the group, and to create an atmosphere of friendship and confidence. On the second day, I devoted about half an hour to an analysis of a conception of the Christian fellowship. Thereafter a discussion was engaged upon and general agreement reached that the Christian church in our time was very far removed from the kind of fellowship that characterized early Christianity. We became increasingly aware that the yearning for a basis of fellowship or community which lies at the heart of revolutionary movements today constitutes also the basic conception in the Old and New Testament. It became clear that in as much as God wills fellowship in Jesus Christ, Christian people must live to promote this fellowship.

At the third session we took up the subject of the relation between the Christian church and such natural orders as the cultural order, the economic order, the political order, and the ethnic order, all of which will continue to exist, whatever be the particular form of civilization. In this way, we tried to arrive at those eternal principles which ought to govern the attitude of the Christian and the Christian community towards culture, the best possible economic order, formulating what ought to be the attitude of the church towards the state and towards the racial question. It was most encouraging to see the acumen and the earnestness with which Christian principles were envisaged and their application outlined.

At our fourth meeting, we dealt specifically with the best way in which the Christian community could be extended around the world, so as to constitute that universal fellowship in which human nature and human history and the purpose of God would be fulfilled.

(12)

ETHICAL ASPECTS OF THE WORLD-WIDE CHRISTIAN ADVENTURE

A study of such problems as differences in standards of living, missions and gunboats, unequal population pressure, race discrimination, and conflicts in culture

DANIEL J. FLEMING

The object of this seminar was to show the relevance of the missionary enterprise to the kind of critical problems which face any informed person seriously thinking about a better world. No endeavor

or was made to push through to final conclusions, but the process had the result of widening ethical horizons.

The first session was given up wholly to a consideration of the wisdom of sending an economic radical abroad as a missionary. Should a Christian young man be sent whose interpretation of the Gospel places him in distinct opposition to the basic form of social and economic organization alike in the country from which he comes and also in the country to which he would go?

The differential between high and low population pressure in the world was considered, and its significance discussed at the second session. Noting the trend in the evolution of human culture toward purposeful control of destiny rather than remaining at the mercy of blind accident, consideration was given to the Christian obligation to adopt a conscious and deliberate population policy, including for some areas the introduction of conception control. The variation in planes of living in the world was discussed as one cause of war, as well as the ethical issues which arise when westerners import cultural accessories among a people of low economic level. A beginning was made in the consideration of individual and corporate responsibility in the matter of spending money as this affects standards or planes of living.

Three connected ethical issues were taken up in the third session. In view of the Supreme Court's decision interpreting for aliens that "support of the Constitution" means support by arms, and since an alternative oath may be requested, can an alert Christian be indifferent to the type of oath taken? What should be the attitude of a Christian to accepting armed protection from his government when in danger to life or property abroad? It was recognized that the settled policy of the U. S. government is to protect its citizens but that the declaration by missionaries that they do not believe in receiving armed protection had value in creating public opinion. The kindred matter of indemnities as compensation for loss of life or property was seen to be complicated by such considerations as stage of civilization, responsibility for upholding law and order whether the indemnity was punitive or merely compensatory, and whether it was exacted by force or freely given.

The last session was given to a study of conflicts in ethical culture. Though a common world culture is slowly in the making it is not yet here. Facing concrete illustrations of the variety in ethical conceptions, it was held that Christian representatives abroad might well aspire to be partners with nationals in revaluation, where neither what is eastern nor what is western, but what is Christian, should be sought in all humility on the part of each. This session ended with a consideration of certain concrete tests as to whether our procedures at home and abroad are consistent with our high goals or purposes.

Reference was made to "Ethical Issues Confronting World Christians" (Fleming) as a source book embodying a treatment of these and similar ethical issues world-wide in scope.

(13)

NOTEWORTHY METHODS AND MOVEMENTS IN
CONTEMPORARY EVANGELISM

A study of the Kingdom of God Movement in Japan, the Five Year Plan in China, the Mass Movements in India, and of present-day evangelistic methods such as newspaper evangelism

R. J. McMULLEN

On the first day the question was raised as to what the members understood "evangelism" to mean. Short, concrete replies were asked for. These definitions were compared with a view to arriving at a conception of evangelism on which all could agree. In this way, "evangelism" was understood to mean the sharing with others, regardless of race, nation or social status, that religious experience which had proved to be of supreme value to us.

The group then faced the question of propaganda, indoctrination, and proselyting. It was thought that often these acted as a brake on our evangelistic effort and rendered our zeal of no avail. In the light of the definition arrived at, these inhibitions were found to be unreasonable. It was agreed that sharing, far from exploiting another, was helpful to him, whether a foreigner or fellow countryman, and promoted the free development of his personality.

On the second day the subject of "tension" was introduced. During the first quarter of an hour instances were given from seven countries to show how serious was the upsetting influence of bringing Christ to a non-Christian. In all cases it created serious tension; in many cases it created split-personalities, divided families, and social ostracism. In some cases it resulted in persecution and even death. The question was raised as to whether we are justified in endangering those to whom we go by presenting so disrupting an influence as Christ. It was agreed that only a deep conviction that the experience which we wished to share was of such transcendent value as to offset this harm, overcome it, and bless the lives with whom it is shared, could justify evangelism.

These experiences were discussed and the group listed ten which they believed to be of such value as to justify their sharing them with others. These seemed to be summed up in the statement: We share our experience of God in Christ which has brought peace to our hearts, integration to our personality, and a social urge to our lives.

On the third day Induk Pak at the opening of the period described methods of doing evangelistic work among women in Korea. This was followed by an outline of the Kingdom of God Movement in Japan, the Five Year Movement in China, and the Mass Movement in India. The advantages and disadvantages of nation-wide campaigns were discussed, also those of large meetings in one center. It was found that these large campaigns were effective only as they were led by persons of strong evangelistic spirit and as they were followed up by persons of this type getting into personal touch with those who had shown an interest during the meetings. The testimony of the evangelist to his own experience was the basis of effective evangelism.

On the last day Dr. T. H. Sun opened the discussion by presenting the rural reconstruction program as an illustration of how one with a real desire to share his experience of God in Christ can but be concerned with the poverty, ignorance, and suffering of the people with whom he longs to share Christ. This was followed by a discussion of how these are two aspects of one spirit of love and cannot be separated in service. At this point many of the group raised very definite questions as to how they might do their part in the work of evangelism, and the discussion tended more and more to direct attention to the immediate task of evangelizing the campus to which they were soon to return.

The last half hour was turned over to Dr. Mott who spoke of the supreme importance of, and the opportunity for, evangelism throughout the world and suggested very concrete ways in which the group could undertake this task on their own campuses. This was followed by several minutes of silence during which each person present faced with God his duty in this supremely important matter.

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FOREIGN MISSIONS—THEIR PRESENT AND THEIR FUTURE

A mature study of the present situation that will take cognizance of recent surveys and reports and attempt to discover what the future of missions should be

CHARLES H. FAHS

As the first period opened, a Negro from Sierra Leone promptly urged consideration of the relation of missions to the breakdown of indigenous cultures. A vote sustained the proposal, and the remainder of the session was largely given to this theme. The right and duty of an aggressive religious group from another nation or race to attempt radically to change the social and religious practices of any tribe or people, and the degree to which such efforts are soundly pertinent to Christian missionary effort, were thus up for review.

There was evident an eagerness on the part of the North American students to reckon forthrightly with the position taken by the alien nationals. The seminar leader offered to prepare a considered statement embodying the results of the discussion and augmented from his own knowledge of important considerations and data.

This statement when offered at the second period appeared to carry general approval except that an additional paragraph was called for dealing with forces other than missions which are destructive of cultures. A Zulu from South Africa then proposed the problem of need on the part of the missionaries for thoroughgoing identification with the peoples served. This theme also carried the group as one to be considered. At the end of the second period the leader again agreed to bring forward a carefully worked out statement. A Filipino young woman asked for a discussion on "What we mean by underprivileged," but for which there was no time.

At the third session the leader read his statement on "identification," this appearing to be acceptable. A canvass of other themes on which discussion was desired showed a prevailing wish for "the motivation of foreign missions." An hour's consideration by the students seemed not greatly to clarify their thinking, and with an evident sense of relief they approved a request to the missionaries to tell what motives had led them into service abroad. Fifteen minutes given to brief expressions by a dozen missionaries brought out strong utterances freighted with much feeling, but apparently not fully convincing to most of the students.

At the last period the leader expressed the opinion—practically unchallenged by the seminar members—that they truly were on a spiritual quest, were not cynical, but were greatly baffled in their efforts to sense the significance of missionary efforts for the world in which they must live their lives. They were feeling that the world must be remade before personalities can have a fair chance, whereas missionaries seem to feel that individual lives must be changed in order to put into society that moral and spiritual leaven which is essential to a rightly changed world. At what places and in what ways should such a problem be dealt with? The students must help in sound thinking on this point. Practically every student in the group participated heartily in this discussion which continued thereafter to the end of the period.

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THE HISTORIC CHRISTIAN TRADITION AND THE EMERGING WORLD LIFE

A study of creative realities and changing categories, the unchanging message of Christianity as it speaks to the present era

W. O. CARVER

(16)

THE CHURCH'S HOME MISSIONARY TASK

A view of the present missionary task at home, its essential difference from the task of past generations and its unique appeal to Christian individuals and groups

MARK A. DAWBER

The seminar was well attended; vital in its interest and participation, and was in every way a most satisfactory venture. I was amazed to discover the lack of knowledge of the home mission task. The group knew much more both in general and also in specific detail as to the work and program of foreign missions. The other major observation would naturally follow—the lack of any appreciation of the relatedness of the home mission task to foreign missions.

These two major objectives were, I believe, achieved: first, a good general understanding of what home missions is today and its immediate concern; second, the importance of home missions in the total Christian enterprise in the world.

The following were some of the convictions and conclusions that were registered by the group:

1. Home missions are now facing a greater task than at any previous period. New social, economic, moral and spiritual frontiers must now be faced.
2. Home missions must become more constructive and face its task in terms of prevention rather than cure so far as these economic and social needs are involved.
3. A new approach must now be made to the language and racial groups in the U. S. A. They must be assimilated by the English-speaking churches.
4. Protestant denominations must speed the unified work in the home mission field. This is necessary in order to eliminate waste and also to make a greater impact upon the unchurched needy peoples.

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ACROSS THE WORLD OF ISLAM

A study of the problems, failures, successes, and hopes involved in Christian missionary work among Mohammedans of all lands in the new era of nationalism and popular education

SAMUEL M. ZWEMER

The number enrolled in this seminar was between sixty and seventy-five. At three of the sessions we had special missionary speakers to help us: Prof. Herrick B. Young, Dean of Alborz College, Teheran, Persia; Dr. H. E. Philips, of Egypt, who led the group for

the whole of the second session; and Dr. Robert E. Speer, of the Presbyterian Board.

The group of students was representative of the southern states, New England, the Middle West, and some from California. It included a number of returned missionaries from Moslem areas. Each one was provided with a syllabus which follows, and in each case the latter portion of the period was devoted to discussion:

- I. Islam as a World Problem: Literature on the subject—its sevenfold character: statistical, historical, political, social, religious, missionary, and personal. How has the church faced this problem in the past? The legacy of the past. The lessons of the past.
- II. Missions to Moslems: Present occupation of the field—unoccupied areas, special areas and countries: India, Turkey, Arabia, and Persia. The direct and indirect results of missions; variety of effort—medical, educational, evangelistic, literary.
- III. The New World of Islam: Present-day movements—economic changes, social upheaval, political adjustments and movements, Pan Islam vs. Nationalism, Whither Islam? New opportunities and responsibilities. Are these changes helpful, or are they a hindrance?
- IV. The Christian Approach to Islam: The Moslem Creed and Christianity; Moslem ethics and Christian ethics; the points at issue—controversy to be avoided; decision inevitable; the glory of the impossible and Moslem converts I have met.

Among the questions discussed were the following:

Have we the right to disregard Moslem attitudes toward life and society in work among them? No, certainly not.

Are imperial governments a hindrance? Sometimes.

How can there be polygamy in India if there are ten million more males than females, according to the census? The statistics were challenged.

What are the weaknesses of Mohammedan education?

Does not the stubborn opposition to Christian missions indicate that we should abandon all attempts to evangelize Moslems?

Does the difficulty of Moslem missions lie in the fact that the Moslem's heritage of religion includes so much and he needs little more?

Are Moslem converts devoted to Christ? (This question was answered by actual instances from Persia, India, and Arabia.)

What is the effect of Italian propaganda in Egypt on the situation in the Near East?

How shall we approach the Mohammedan if we do not use theological terms? By teaching experimental Christianity.

Have we not much to learn from the Islamic East today?

What has Christianity to offer a sincere Mohammedan that he does not already possess? Christ as Saviour and example.

What should be our attitude toward the Old Testament and some of its history which does not prove acceptable?

What is the effect of the higher criticism of the New Testament on our work with Moslems? These two questions were discussed by Dr. Robert E. Speer and others.

A West African Negro, Mr. Richard Conrad, raised the question of Islamic culture: How much of it could be retained and of the attitude toward race? He made a valuable contribution. Mr. J. S. Badeau of Bagdad gave an excellent talk on the Method of Approach to intellectual Moslems and the experience he gained in this respect.

The general conclusion on which all were agreed is that the world of Islam is still greatly neglected and offers a unique opportunity for those who are willing to undertake the difficult task.

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A CHRISTIAN APPROACH TO THE JEWS

A study of the implications of Hitler's anti-Semitic régime, and of attitudes Christians should take toward Jews in sharp contrast to the many un-Christian attitudes usually assumed

CONRAD HOFFMANN, JR.

Historically, many if not most of the contacts and relationships of Christians to Jews have been un-Christian. In an effort to solve the Jewish problem men have resorted to forceful conversion, massacre, exile, the ghetto, and similar restrictions on the Jews. The Jews themselves have attempted assimilation as an escape from the constant persecution.

Hitler has made the world realize that the Jew is still a problem and that the above methods of the past employed in trying to solve the problem have utterly failed. These facts present a challenge to Christians, for it is felt that if there is to be any solution of the Jewish problem it will come through the application of the teachings and spirit of Jesus Christ.

That some attempt along this road is necessary now was argued on the basis of:

- I. The rising tide of anti-Jewish feeling not only in Germany and various countries of eastern Europe but also in the United States and Great Britain.

- II. The significance of the Zionist Movement and its developments in Palestine.
- III. Hitler's anti-Semitism and the difficulties of caring for the victims who are largely, though not exclusively, Jewish.
- IV. The growing secularistic and irreligious trend within Jewry.

Various kinds of approach to the Jews by Christians were considered. Indifference and anti-Semitism were ruled out entirely as unworthy and irreconcilable with the true Christian spirit. The goodwill approach which aims at fellowship, understanding, and coöperation in various social, racial, and community problems was held necessary but inadequate in and of itself. Agreement was unanimous that if one accepted the validity of the missionary enterprise in general one must include and not make an exception of the Jew as a responsibility of that enterprise.

To this end the parochial approach to the Jews; that is, including them in the normal ministry of local churches rather than singling them out for special service—must be promoted to supplement the work of special missions now functioning and even to replace the latter in certain lands and situations. Furthermore it was agreed that the Jewish missionary enterprise must be made a responsibility of the corporate church authorities rather than left as in the past to local congregations or independent agencies.

Opinion was unanimous that in all methods to promote the Christian approach to the Jews every process must be consistent with the ethical teachings of Jesus and must be of a sort to meet with the full approval of any who scrutinized them in the light of the spirit of Christ.

General agreement also prevailed that, in these efforts to solve the eternal problem of the Jew, the Jew himself must coöperate by helping to eliminate causes of anti-Jewish prejudice, some of which are due to the attitudes, actions, and activities of certain individual Jews. In this connection it was urged, however, that one must avoid the curse of generalization and never condemn all Jews because of the guilt of individual Jews. Conscious of a sense of guilt due to un-Christlike attitudes, all were agreed that the most successful argument to challenge Jews or anyone else to a consideration of Jesus Christ is the Christlike witness of Christians.

Among practical suggestions made were the following:

- I. A study of the problem with the aim of intelligent understanding of the issues involved.
- II. Fellowship and friendship with individual Jews.
- III. The exchange of religious experiences and interpretations.
- IV. The elimination of the causes of anti-Semitism lest later we may have to combat the consequences.

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LATIN AMERICA AND THE NEW WORLD SITUATION

A consideration of Latin American attitude toward the machine civilization, world peace, the Christian faith. Attempts to answer such questions as who are the Latin Americans, what do they think of North America, of Europe, of Christianity, and why we in North America should be interested

SAMUEL GUY INMAN

The seminar was alive from the moment it opened till the final extra session held on the afternoon of December 31. The extra meeting, demanded by the students, was in the nature of a social gathering to get better acquainted and further discuss practical ways of investing life to make it count most for improved relations between all the countries on this continent and to bring in more surely the kingdom of God. The fellowship formed between the members of the seminar was a notable demonstration of the hunger of Christian students to work together to better the world. The members made up a roll of their names and addresses, which on being mimeographed and sent to each, will enable the continued exchange of ideas and mutual help pledged by each member.

The group was addressed especially by Professor Gonzalo Baez Camargo of Mexico, on conditions in his native land, showing that the Revolution is a movement to better the lower class. While there are many abuses, the underprivileged are gradually being educated and protected from exploitation. The evangelical churches are finding many new ways of working and the workers are delighted with present opportunities which are regarded as a great new adventure.

Dr. Robert E. Speer told the group about the great changes that had come over Latin America and the mission work since he gave the first address on this subject at the Student Volunteer Movement Convention in Rochester, in 1911. He showed ways of uniting all the Americas for Christ and the necessity of Latin America, as all nations, having Christian character as the basis for any real progress.

Some of the liveliest participants in the very live discussions were sons and daughters of missionaries from Latin America, and they are expecting to return to their adopted homes for Christian service. Some of the distinguished missionaries who sent worthy heirs to this Convention were the E. A. Rosses and R. C. Morrows of Mexico, the P. A. Conards of Montevideo and Mrs. S. R. Gammon of Brazil. Equally helpful were a number of missionaries from the field and national workers like Rev. J. L. Santiago Cabrera from Puerto Rico. Particularly enlightening was a talk by Dr. Juan Cereani of Uruguay, a student of International Y. M. C. A. College in Springfield, who appealed for better understanding of South

America and a Christian program without denominationalism and foreign formula.

At the beginning of the seminar, a mimeographed outline was presented to guide the discussions which centered around the following four major topics:

Latin America and the Machine Civilization

Latin America and World Peace

Latin America and Religion

How Can Latin America and North America Share Their Best With Each Other—what can each one do during college and in later life to make Christ more real to the American continent?

A spirit of earnest seeking for facts and for life programs that would take into account the present-day world and the teachings of Christ was continuously in evidence.

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FACTORS IN THE CHRISTIAN CHOICE OF A LIFE WORK

This study deals with such questions as: How may one know the will of God for his life? Should a Christian expect to have a sense of mission in business as well as in the ministry? What constitutes a missionary call today?

E. FAY CAMPELL

This seminar included a very wide variety of delegates. It is evident that students are beginning to be concerned about vocation. One very able young woman remarked after the last session that she had expected to find a job after graduation in June. Now she is determined to find a vocation with Christian significance.

Some time was spent in studying the old line of vocations—medicine, teaching, etc. In each case, we tried to point out the type of doctor, teacher or preacher who is needed, and the places where he is needed. Also, considerable time was spent on what seemed to many members of the group as contradictory points. The leader—and a considerable number of delegates as well—tried to defend the position that there is no valid distinction between sacred and secular occupations. It was argued that the mere test as to who pays one's salary is no test at all. All productive work is sacred and should be so considered.

On the other hand, the leader took the position that there is such a thing as Christian strategy. While all useful work is sacred, some work needs much more acutely to be done than other work; and some positions, while not more sacred, do give a greater opportunity

for doing what needs to be done than do other positions. The illustration used was this: A young man who wants to change the economic order may go into business with the finest of intentions and work up, after several years, to a place where he has some slight influence in the affairs of the management. But it is the rare exception when such a man can, or does, get much of his big task of changing the system accomplished. It was argued that the same man, by directing the same type of ability into the ministry or teaching, could probably do much more than he could ever achieve in business. This may not prove to be good judgment but it caused some serious thought. In any case, it did stimulate the group to consider the relative importance of talents, needs, family wishes, and other less important issues in choosing a life work.

There were numerous references to the call, which the Christian must have. What constitutes a call to missionary service or any other type of service? We could not be dogmatic, realizing that God has called people in many, many ways. But that the Christian must heed that call and surrender all was accepted as fundamental. How to find the will of God was our first and last question. The closing minutes were spent in reference to that great theme and in a period of prayer that each one of us might fulfill the conditions for knowing his will. We agreed that these, at least, were important conditions that must be met:

- I. A willingness to follow God's will
- II. A practice of following what light we have, however little it may be
- III. A persistent effort, by study and personal observation, to discover what the needs of our world really are
- IV. A habit of prayer which takes us back to God regularly

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THE MEDICAL APPROACH TO CHRISTIAN MISSIONS

A discussion of the function and importance of medical work in the foreign field

ELEANOR T. CALVERLEY, M.D.
E. M. DODD, M.D.

We wanted these sessions to be informative and inspirational. The subject, being a specialized and concrete one and, therefore, chosen by students interested in tangible, definite objectives, lent itself readily to the forum method of procedure. The sessions were planned to include preliminary presentations by both leaders and also contributions from other medical missionaries present. The first third or

half of the time, day by day, was given to presenting the factual picture, after which there were questions and answers. The question time was increased in the later sessions.

Dr. Calverley gave "close-ups" from personal experience in Arabia. This served admirably to give intimate and vivid fact and color, in a way that was greatly enjoyed by the group. Dr. Dodd took up the broader outline of conditions, problems, and achievements, in all fields. These two approaches supplemented each other very well.

The sessions were greatly helped by the contributions of Dr. Forman and Dr. Kipp of India and also by the single visit of Dr. Dye and Dr. McMillan of Africa. They were called on repeatedly. It was a surprise and a disappointment that there were not more representatives from other countries, especially China.

The student group represented three main categories: (1) college students, most of whom were premedical and a very few undecided; (2) medical students, a smaller group, and (3) nurses or those headed for nursing. They were most responsive, coöperative, and on their toes with questions. They asked intelligent questions and were evidently in earnest. There was no hypercritical element of any wing or temperament. Judging from their reactions and, to a certain extent, from the growth of the group which doubled during the four days (about sixty the first day to one hundred and eighteen the last day) the objectives with which we started were measurably attained.

The subject matter was divided in general into four topics, though without rigid compartmentalization, with Dr. Calverley's close-ups running as a thread through them all. The topics dealt with were as follows:

First Day—Introductory

Pioneer and hospital stages and phases of medical missions

Second Day—The broadly educative stage and phase, including assistants, technicians, nurses, doctors, and public health education

Third Day—The coöperative and devolutionary developments—whether interdenominational, international, or between missions and governments

Fourth Day—Preparation of doctors and nurses, the health officers' function in medical missions. Dr. Calverley's course in hygiene and first aid at the Kennedy School of Missions of the Hartford Seminary Foundation, and miscellaneous review questions

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MISSIONARY METHODS AND PROJECTS FOR
OUR COLLEGES

A discussion of aims in voluntary collegiate missionary education, and of methods and techniques, with illustrations of actual projects and programs found on a variety of college campuses

WILMINA M. ROWLAND

During the first session the leader discussed the missionary situation on college campuses. Both positive and negative factors were pointed out in the national, regional, and local settings. After a general discussion, difficulties in student attitudes toward missions were summarized as due to these factors: (1) a wrong interpretation of missions; (2) no philosophy of missions; (3) basic selfishness and narrowness; (4) religious attitudes.

In the second session the discussion centered around the aims of missionary education. A large number of aims were finally classified under three main heads: (1) To aid students to work out for themselves a philosophy of missions which is rooted in a discovery of the meaning of God in human life and which is extended through relating that discovery to the existing world situation. (2) To aid students to become informed about what the missionary enterprise is doing and is endeavoring to do and to work out criteria for the appraisal of the enterprise today that will lead them to a determination of what it should be tomorrow. (3) To lead students to active identification with the missionary enterprise through a clear commitment to the building of the Christian world community which is the church. Because the task at hand tends to absorb all our interest, we must make a special effort to call students to participation in the work abroad—through financial support, through prayer, through constructive criticism, and through the giving of life. But far more than in the past the unity of the task must be stressed; the equilibrium must be maintained between the near and the distant aspects of the Christian world community.

In the third session method and program were discussed. Method must be based on sound educational procedure, harmonizing with the laws of learning. Program was considered from three angles: (1) educating the individual; (2) educating the campus; (3) interpreting missions to the community beyond the campus. Many suggestions were given under each of these classifications.

In the fourth session materials were discussed and evaluated. In addition, the project was considered more fully than on the preceding day. It was agreed that the project represented the ideal vehicle for missionary education because (1) if properly used it exemplifies the

psychological approach and conforms to other laws of learning; (2) it furnishes a channel for the use of the dozen or more specific points considered under "program." Thus it coördinates the whole approach to the campus by centering the total educational program around one main focus.

The group was much interested in the first-hand presentation of representative projects:

- I. A number from the Project Booth arranged by Miss Ione Smith
- II. The Hartford Mission Fellowship
- III. Dr. Paul Braisted's work in an Indian college
- IV. International Save-the-Children Fund

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PRAYER AND MISSIONS

A study of the meaning of prayer and the special part it plays in all significant and effective missionary effort

ROBERT P. WILDER

Prayer as experience and prayer as theory are two different things. This seminar dealt largely with the experience of prayer and its effects in the cause of missions.

The minds of some of the members, however, called for a settling of certain problems regarding prayer as such and missions as such. In regard to the question of prayer many more questions were raised than could be answered in the time but it is hoped that the questions raised may lead to a clearer understanding of the meaning and power of prayer in the lives of those attending the seminar. Prayer is a means of opening our wills to God's direction. As such, prayer is a sort of communion with God with all the effect being upon the prayer. But prayer is more than this. Intercessory prayer is also real. Where reason may fail to show such prayer as effective, practice and experience definitely prove its efficacy.

The great problem of missions as such is to instill within people favorable attitudes toward them. We must clear up people's questionings as to the value of missions. There have recently been a number of charges against the way in which missions are being conducted. Therefore, we ourselves must study and know the facts of missions in order to meet these charges. Then only will people be able to pray fervently and act whole-heartedly for missions. The charter for the work of missions is found in the sacred Scriptures.

With a proper attitude toward prayer, so that we may know how to pray and what to pray for, and with a clear knowledge of mis-

sions we may see how the two are correlated. Prayer is the heart of missions. Missions is a supernatural work, the work of God, and we are instruments for the labor. Money is important for missions, but prayer is the first essential.

A great deal of the seminar was given to the relating of experiences of answered prayer in missionary work by the leader and others active in the field. The group heard with interest the story of the origin and beginnings of the S. V. M. and the part prayer played in those beginnings. The leader urged that we theorize less and pray more; and not only pray but be transformed into a real experience of Christ.

Members representing twenty-two colleges and seminaries reported prayer groups with regular meetings in their schools.

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THE PROSPECTIVE MISSIONARY—HIS MESSAGE, PREPARATION, ATTITUDES AND EXPECTATIONS

A study of the individual missionary; his personal faith; his technical and nontechnical training; his attitudes and expectations concerning his work, his associates, and the people of the country to which he will go

KENNETH SCOTT LATOURETTE

The enrollment in this seminar, between seventy-five and one hundred, was made up predominantly of those expecting to be missionaries or giving serious consideration to missions as a life work. The questions asked and the comments made revealed a wide range of theological attitudes. In the main, moderate conservatism predominated. About two-thirds of those present were women.

The procedure was that suggested by the prospectus for the seminars—statements by the leader followed by comments and quotations by the other members.

The leader began by stating that he believed the task of the missionary, well performed, was at once the most difficult and the greatest of all professions and gave reasons for that conviction.

He went on to describe the new conditions which missionaries face in the day in which we are entering and suggested changes in the place and functions of the missionary which these entailed. He also mentioned persistent deeds of men which make it necessary to perpetuate in the new age some of the functions which missionaries have performed in the day which is closing. He also declared that in his judgment the greatest day of missions has not passed—but is ahead, if we will but live up to the opportunity.

The leader went on to propose methods of procedure by which those considering missions might go about determining whether or not they should be missionaries.

He next outlined the main types of missionary work and the principles to be observed in determining which one should be chosen. He then suggested the preparation under further difficult types of missions. In general he said that he believed the need for evangelistic workers the most urgent. He advocated the very best preparation possible for whichever type of missions one entered—usually a college course with professional training added to it.

On the last morning the leader discussed the missionary message. He said that the chief function of every missionary must be to lead others into the Christian faith and to strengthen the faith of those already Christian. He suggested ways of nourishing the Christian life.

The leader ended by mentioning steps to be taken in coming in contact with the boards and in obtaining appointment.

The questions and comments of the students showed that some, as children of missionaries, had a good deal of knowledge of the missionary task. The average level of knowledge of missions seemed fairly high. A number, however, displayed only the most rudimentary and imperfect information. Questions were especially numerous in the types of preparation needed. The discussion was probably warmest over the issue of whether we should, as missionaries, engage with non-Christians in a common search for truth, as yet unfounded, or whether we were to declare a divinely revealed message.

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RELIGIOUS LIBERTY AND THE MODERN STATE

A study of the ever-recurring conflict of the religious faith and secular power, with special reference to the situation existing today in Italy, Germany, Russia, Turkey, Mexico, and to problems arising in missionary experience

A. L. WARNSHUIS

This group by its own choice limited its discussions to questions concerning civil and religious liberty in America. Reference was made to various movements and tendencies that threaten the rightful liberty both of individuals and of social organizations, including the churches. The increasing power of the state through the control of the greatly increased facilities to influence the ideas and purposes of men was recognized as having both good and evil potentialities. If this control is exercised by a small group of persons, whose aim is to impose their philosophy of life on men, irreparable harm will be done unless at the same time the freedom of men is safeguarded and they

are permitted to choose for themselves the criteria by which to form their judgments.

No attempt was made to reach unanimous agreement regarding any conclusions, but the following statements received some measure of support:

1. The basis of the claims of liberty of thought and action is in the sacredness of the personality of each individual. As the sons of God, each person is free to do what does not impair the freedom of others.

2. The state is not an end in itself but exists to promote the welfare of its members.

3. There are different kinds of good life appropriate to different kinds of individuals and it is essential that each individual should be allowed freely to choose for himself the kind of good life in pursuit of which his nature will find its largest fulfilment.

4. The state may justifiably enforce that minimum of good behavior on the part of all without which it is not possible for the good life to be lived by any. But regimentation threatens to crush out religion.

5. The defense of liberty must be positive, and not merely to maintain the *status quo*. Only by using it can liberty be defended. Only by offering a constructive policy and program to satisfy the aspirations of the generation now coming to maturity can the surrender of liberty by large groups of people be avoided. It is in this sense that political liberty must be used to introduce a greater measure of economic equality, or economic inequality will destroy political liberty.

6. The choice today lies between a society which is based on fear, hatred, intolerance, coercion, and regimentation, and one which pins its faith on the development of independence, tolerance, freedom of thought, and freedom of expression.

7. Society needs both a dynamic and a structure. The claim of religious liberty is based upon the essential need of a free conscience and a strong dynamic in the state, without which the state is blind and incohesive. The decline of religion makes easy the path of the dictator. Deprived of a God in heaven, men tend unconsciously to look for one on earth.

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SPIRITUAL RESOURCES FOR REALIZING THE CHRISTIAN WORLD FELLOWSHIP

A consideration of some elements in personal spiritual culture which are essential to success in the Christian world program

T. W. ISHERWOOD

No one could reasonably complain that the topic assigned to us was either trivial or restricted. Our chief difficulty was that of know-

ing just where to tackle it and how "to bring it down to earth"—first the topic and then the fellowship.

We began by unearthing from the New Testament records the fact that fellowship was one of the outstanding qualities of the first Christian society. More than that, the Christian church was from its earliest beginnings essentially and inherently a fellowship and if she loses that character it can only be because she has so degenerated that she is no longer true to herself. But inspired by a vision of God's redeemed society, the establishment of the kingdom of God, and set to witness in a world that is hostile, it also follows that she is a *crusading* fellowship. How may she most effectively prosecute the spiritual crusade she has undertaken, for the more wonderful and complete fellowship yet to be?

Discussion continually reminded us that "fellowship" involves relationship and that the Christian church is to be thought of as a body made up of "many members." Each member has a twofold relationship which we described—somewhat loosely perhaps—as vertical and horizontal. The former unites us individually and directly to God; the latter to our fellow men, first those within the body, the fellowship, and second those outside who have not yet been reached by the message and life of the Gospel. It was quite clearly seen that *our* main problem is to take care that this twofold relationship is rightly observed and duly cultivated. If each member is in right relationship to God and to each other member, the Body will be healthy—able to receive the spiritual resources which God offers and the body needs, for effective witness and service. This is the way "toward realizing Christian World Fellowship."

In working out our detailed and practical problems we were more indebted than we can easily understand to the two distinguished visitors who generously gave their time and themselves to help us. Archbishop Temple showed us how the will to fellowship may begin to take the initiative in most inhospitable environments, in the very heart of a world that is selfish and cynical. Dr. Richard Roberts taught us much about the technique of the development of the inner life of fellowship with God and reminded us that "the perseverance of the saints is an endless series of new beginnings."

We experienced—and welcomed!—one or two healthy explosions! But we also developed in a very simple and natural way, a group fellowship which was something of an end in itself and an object lesson about the principles of development of other and wider fellowships to which we are committed. Some of us will long remember our last session, with its personal testimonies to what God had already accomplished in some lives, and its aspirations for more effective fellowship—both vertical and horizontal—in the future. It was tragic to learn, from one or two, of the utter failure of the church as

they had known it, to realize her true nature as a fellowship; it was challenging and exhilarating to have a vision of what might happen if we give full and practical recognition of *our* membership.

(27)

BASIS FOR BELIEF IN THE UNIQUENESS OF JESUS

A discussion of the uniqueness of Jesus Christ as the essential basis for Christian missions

SECTION A—GERTRUDE L. RUTHERFORD

The seminar averaged about sixty with a permanent group of fifty. New members at each meeting made it difficult to do steady, progressive work and to develop the kind of fellowship essential to group thinking.

The leader endeavored to discover why the members of the group were interested in the subject and what was their understanding of it. In general, "Jesus" was interpreted as Christianity, and there were two main concerns: (1) is it true that Christianity is superior to other religions of the world? and (2) what is the significance of Christianity (or Christ) for men and women and for the corporate life of our time? It was suggested that the second question should be given priority and that any satisfactory answer to it would have an important bearing on the first question. "Uniqueness" was understood to mean supremacy or distinctive, and, superior claim.

Discussion opened with consideration of the means by which we reach conclusions on the question before us and the following answers given:

- I. Testimony of others (friends and history)
- II. Observation of results, or fruits
- III. Fact of persistence, endurance, continuance
- IV. Claims of Jesus himself
- V. Personal experience and knowledge

The leader stressed the necessity for careful observation and accurate statement without extravagance or too great dependence on the language of the past.

What was the significance of Jesus for his own time? He seemed indifferent to the urgent political and economic questions but deeply concerned about man's relationship to God and to his fellow men. What he meant by the kingdom of God, which was undoubtedly of tremendous importance to Jesus, was not clear to the members of the group. It surely involved an individual adjustment to God and a reordering of the community life of all who accepted his rule in their lives.

It was emphatically stated that Jesus came to save men and the world. This led to a discussion of the following questions:

From what and to what were Peter, Matthew, Zacchæus and others named, saved by Jesus?

From what and to what do we wish to be saved?

From what and to what would we have our world saved?

The immediate answer in every case was "saved from sin and death unto eternal life" which, for many, meant life in the world or realm beyond that which we now know. The leader asked that we assume the importance of the life hereafter and consider what we mean by sin and what results, if any, might be expected through "saving," for life in the world. An effort was made to think freshly and to find language appropriate to the experience of the present time. Statements made by the Archbishop of York came under review and helped greatly to reveal the depth of our problem and to indicate such answers as he had found. No part of his addresses proved more stimulating and challenging than that which dealt with the cross, particularly his statement that national ambition, ecclesiastical prejudice and pride and worldly interests were the major sins which brought Jesus to the cross.

"The church is the community of those who have been redeemed from a self-centered existence, which is death, into the objectivity and freedom of a life of personal response to the demands of persons, a life of trust and loyalty, of faith and love." This sentence from Dr. J. H. Oldham served to gather up our thought on the subject of salvation and to suggest possibilities of restatement in new and meaningful language.

In concluding the group, the leader pointed out that Jesus had consciously and completely surrendered himself to the will of God, to the cause of the Kingdom and had lived his life in "response to the demands of persons," that he called men and women to do likewise and that all who had answered the call had found a certain "basis for belief in the uniqueness of Jesus."

SECTION B—JOHN LINE

At the beginning an attempt was made to agree on a common starting point so that the group might engage from the outset in a unified effort notwithstanding extremely diverse theological backgrounds. It was pointed out that frequently when the things that distinguish Jesus from other men are being considered, stress is laid on his supernatural birth or on his preëxistence. It was seen, however, that to begin with this would be to make the outlook of Jesus upon our human lot and the psychological equipment he brings to it seem so different from ours as largely to take from his earthly life its

value as humanly normative. Hence it seemed better to begin the study of the facts pertaining to Jesus by thinking of him as in all essential aspects a man and to find the terms of his greatness and uniqueness first of all in his human qualities and acts.

The discussion then proceeded under the following heads: (a) Aspects of the teaching of Jesus; (b) Manner and spirit of his life and work; (c) Conclusions concerning his character and total significance. In each case the effort was made to bring to view, not merely the distinctive features of Jesus as such but those especially that can be valued as uniquely relevant to Christian living and the Christian task in the present world. Thus under the first head emphasis was placed on the precepts of Jesus that concern our attitude toward "things" and the place to be accorded to them in the good life, and much was said about the transformation that would be wrought in our everyday economic and other activity by the courageous and enlightened enforcement of these. The uniqueness of Jesus, it was held, pertains not only to that phase in respect of which we say, "Lord, Lord!" but also to that side where our tribute lies in doing the things that he says. Under the other heads something was attempted in the way of clarifying and making positive the meaning of the cross and this led to a discussion of the resurrection in which divergent points of view emerged. The particular approach that had been adopted had the result that the cross was considered chiefly with respect to its nature as Jesus' own achievement; time did not allow equal consideration of what God sought and accomplished through the cross.

In discussing the character of Jesus mention was made of his moral and religious wholeness, the fact that according to the Gospel portraiture no impulse toward evil seems ever to have had ascendancy in his mind or life, nor, although so sensitive to the effects of sin as to exhort his followers to pray daily for forgiveness, does he offer any such prayer on his own behalf. In him the ways of God were unhindered and his life was one continuous response to God. All this appears in connection with his life and being as human, but it makes his humanity of such a quality that it becomes emergent on the plane of the Divine.

(28)

UNOCCUPIED AREAS

A presentation of the tremendous areas of the earth's surface which are altogether unreached by the Christian message or which are so meagerly touched as still to be fields for pioneer endeavor

MILLS J. TAYLOR

On the recommendation of the leader the following plan of action was adopted: (1) To spend each session emphasizing one particular

continent: Saturday — Africa; Sunday — Asia; Monday — South America; and Tuesday — The Islands and other untouched lands; (2) To use Charles H. Fahs' "The Unfinished Evangelistic Task" as a textbook. This booklet was published as Paper Number VIII of the Jerusalem meeting of the International Missionary Council of 1928; (3) To avail ourselves of any missionaries present for first-hand information on unoccupied areas in their fields. To keep the discussion open for questions at any time. This plan was followed throughout with much success and considerable interest.

On Saturday the hour was spent on Africa. Messrs. Snipes and Carpenter spoke on the Congo; Mr. Buchanan on Ethiopia; and Miss Hoffman on the Upper Nile; and Dr. Philips on Egypt. It is impossible to give details in this report. Suffice it to say that there are large sections in the interior of the Congo as yet untouched though the entire area has been allotted by the Congo Protestant Council and though the government is anxious to have work done. In Ethiopia, though the country is nominally Christian, there is much to be done. The Coptic Church has done nothing to preach Christ who is practically unknown to the people. In the Upper Nile only one tribe is being touched at all. They are mostly very religious pagans. The Jew Mohammedans there give little trouble as they hold the pagans in contempt. In Egypt there is tremendous work to be done. The Mohammedans still number fourteen to one and the work on the Delta among them is very inadequate. The missionary work is becoming more and more united in the Intermission Council. More has been done than appears on the surface through indirect means. The Mohammedans will now attend American schools in Egypt and will listen to preaching.

The following places listed in Fahs' statement were not covered in detail for each covered North Africa (Sahara), French West Africa, Interior of Liberia, parts of Nigeria, French Equatorial Africa, Portuguese West Africa (Angola), Southern Rhodesia, and Portuguese East Africa.

On Sunday the discussion centered around Asia. Miss Mauk of Tokio spoke on Japan, Mr. R. B. McAmmond of the United Church of Canada's mission in West China on China, Dr. F. J. Tooker also made a contribution on China. Mr. Merrill of the American Baptist Board spoke on India. Japan has been assigned under the auspices of the Federation of Christian Mission but the entire territory is far from occupied. There is real opportunity among university students both in China and Japan where the older religions have broken down, leaving most of the students communist, agnostic, or Christian. Rivalry between denominations has been harmful but the harm is being steadily overcome by growing native churches. The native Christians in both countries are doing much toward going into unoccupied

territory and to reclaim stations given up by the foreign boards through lack of funds. Nevertheless forty-five per cent of the Chinese Empire is reported as unoccupied by missions or native churches. There is much to be done in unreached occupational areas, as for example among the boatmen and fishermen, especially in Japan. There is also a new work opening in rural areas under the leadership of Dr. Kagawa. In both countries the work of the missionaries is being seriously weakened by the movies which show how really pagan reputedly Christian America is.

In India the work has suffered through concentration on the cities. There is a large unoccupied rural field. Therefore, there is particular call for agricultural, medical, and other types of missionaries as well as theological in those areas.

On Monday the thirtieth, the time was divided between Asia and South America. Mr. John S. Badeau spoke on Irak and Arabia, Mr. Moreland and Mrs. Homer Moser on Brazil, Mr. H. B. Young on Persia and Afghanistan, and Mr. Pryor Smith on Colombia. Tibet, Nepal, Afghanistan, Bhutan and some Indian states were listed in Mr. Fahs' report as unoccupied and largely unoccupiable because of government restriction. The whole interior of Arabia is still closed but is slowly being opened. In Irak there is particular need among the Kurds along the upper Euphrates and among the nomads. Nothing at all is being done among these peoples now. In Brazil, the large interior forests are almost untouched. There are but two stations; one in the north and one in the south. There is great need among the Japanese immigrants, particularly among those who want Christianity but not Roman Catholicism. Afghanistan is still officially closed but will probably be opened up in another five years. In both Afghanistan and Persia there is a fertile field, for Islam and Mohammedanism were induced cultures and the native populations are breaking away from them. Islam as a culture has not the hold it has in Arabia where it is indigenous. In Colombia the chief problem is with Roman Catholicism which in South America generally spreads superstition rather than Christ. Though nominally Christian, the country is practically unoccupied from the point of view of evangelical Christianity.

On Tuesday the thirty-first the discussion centered around the Islands but became rather general with some emphasis on eastern Asia. Most of the material on the Islands was taken from Mr. Fahs' report, though Dr. Pierson of the *Missionary Review of the World*, made a considerable contribution on New Guinea and Papua, where very little is being done in the interior. There was also considerable discussion of the work among lepers, in India particularly. Mr. Snipes said that there was almost no effort toward special treatment

for them in the Congo. Mr. Buchanan said that work for lepers is also being carried on in Addis Ababa.

There was then a general discussion as to what we as a group could do. The conclusions were these: (1) Pray. (2) Give. Many of the unoccupied fields are unoccupied because of lack of funds to send people into them. Hence we must give and educate others into giving. (3) Spread information at home. (4) Go ourselves if called; if funds are not available make every effort to raise them ourselves and failing that, work for missions at home until we can go.

In general summary we may say that we covered the whole picture rapidly, even hastily, but thoroughly enough to be challenged by large areas yet untouched by Christianity and to see many of the obstacles in the church's path in reaching those areas. Chief among these is the lack of real fundamental Christianity at home.

XII. PROGRAM FEATURES

PROGRAM FEATURES

1. THE PLAY

"Operation at One," the Convention Play, was presented on Monday and Wednesday afternoons of the Convention at B. F. Keith's Theatre by Norman Green, Director of the Sutherland Players of Indianapolis. Virginia Brackett Green was Technical Director and Richard Robbins, Assistant.

"Ba Thane," by Edna A. Baldwin, a one-act play of Burma, first presented by the Student Volunteer Movement at its Eleventh Quadrennial Convention in Buffalo, December 30, 1931 to January 3, 1932, has made history in church and college groups throughout North America during the past four years. In preparation for the Twelfth Quadrennial of the Movement, a wide search was made for another play that would be comparable in some respects at least to "Ba Thane." This search led to "Operation at One," by Mrs. Maude Taylor Sarvis, which the Movement believes will prove as popular during the next quadrennium as has "Ba Thane" during the past.

This play of modern China is offered to the college men and women of America at a time when foreign missions have ceased to be "foreign" and when in China and America alike the traditional walls of division between men do not exist for persons under twenty. But new walls exist. Their relentless upthrust, between lives or between the torn halves of a single life, make living the same tragic victory it has been for all prophetic spirits since the world began. The patterns of living change. The causes of the tragedy and the nature of the victory change; but the struggle is the same. In Lingchow and in San Francisco, as on a hill overlooking Jerusalem, it holds within itself terror, cruelty, hate, courage, loyalty, love—and a cross.

Mrs. Sarvis lived for fifteen years in China, intimately close to the Chinese, both young and old. The struggle that she saw in the lives of Chinese students is one that would have been unintelligible to the missionaries of a hundred years ago. A few words of hers show why this struggle had to be the core of this missionary play of the 1930's:

"I am sorry I have had to write a play in which the communists take the part of villain—if villain there is. For I want the very things for this sad world that the communists want—the good life for even 'the least of these my brethren.' I have the deepest sympathy with the young people, wherever they are, who are giving their lives with devotion, passion, and sacrifice for that cause. But I feel sure that you cannot build a kingdom of love and peace on violence and class hatred. This struggle in China is so real, immi-

nent and vital that I found it impossible to write a play about any other. Yet now that it is done I fear that my motives may be misunderstood. For, though I hate and must fight to the last ditch all violence, hatred, war and class divisions, I do appreciate, and want to understand and to do justice to those who are giving 'that last full measure of devotion' to the cause they feel to be the only one which can bring justice and righteousness to earth."—*From the Foreword to the play, by Raymond P. Currier.*

SCENE: *The Doctor's Office in the Mission Hospital at Lingchow*

TIME: *The Very Recent Past . . . 1934 Perhaps*

CHARACTERS: *In the Order of Appearance*

Roderick Stafford	.....	Missionary Doctor
Amah	.....	Hospital Helper
Elinore Stafford	.....	The Doctor's Wife
Meng E-lan	.....	Head Nurse
Knox Fleming	.....	Missionary in Charge of Boys' School
Ko Yo-han (John)	.....	Returned Student
Lao Da	.....	Amah's Son, Hospital Helper
Yang	.....	Man Nurse, Doctor's Assistant

THE PLAYERS

Norman Green	Martha Schreiber
Margaret Courtney	Margaret Habich
James McDaniel	Lorin Woodward
James Bowling	John Farley

2. MUSIC

The Convention music was under the direction of Mr. Russell Ames Cook of Boston. Miss Jean Hastings of the Convention Music Committee supervised the general arrangements for the various programs. A concert of instrumental music was given on Monday afternoon of the Convention. On Wednesday afternoon the Convention choir made up of one hundred volunteer members rendered the following program:

Now Let Every Tongue Adore Thee.....	Johann Sebastian Bach
(from "Sleepers Wake")	
Jesu, Joy of Man's Desiring.....	Johann Sebastian Bach
Hallelujah Amen.....	Georg Friedrich Handel
(from "Judas Maccabeus")	
We Thy People Praise Thee.....	Josef Haydn
St. Anthony Choral	
May No Rash Intruder.....	Georg Friedrich Handel
(from "Solomon")	
Round About the Starry Throne	Georg Friedrich Handel
(from "Samson")	

We Gather Together

Netherland Folk Song

Crucifixus.....*Johann Sebastian Bach*
(from "Mass in B Minor")

My Soul There Is a Country (Choral).....*Johann Sebastian Bach*

Let Their Celestial Concerts*Georg Friedrich Handel*
(from "Samson")

Now Thank We All Our God (Choral).....*Johann Sebastian Bach*
Gott, der Herr

Psalm 148.....*Gustav Holst*
"Lord, who hast made us for thine own"

3. INTERNATIONAL TEAS

The International Teas were under the supervision of Mr. and Mrs. Robert James. The two teas were held Monday afternoon in Hotels Claypool and Lincoln. Dr. Edwin McNeill Poteat, Jr., served as host at the Claypool and Mr. Wallace Fridy was host at the Lincoln. Student delegates from foreign countries were present in native costumes. Representatives of the Oriental Christian Student Associations were introduced. Special musical numbers were rendered by Mr. Ahn, a delegate from Korea. These informal gatherings permitted delegates to come to know one another in a more intimate way and impressed upon all present the truly international character of the Convention.

4. RECREATION

Tuesday afternoon of the Convention week was free for recreation. Motion pictures of mission lands were shown to those who were interested. Mr. S. Franklin Mack, of the Presbyterian Church in the U. S. A., and Mr. George Abernethy, representing the Religious Motion Picture Foundation, gave short talks on the subject of motion pictures and their place in the missionary education programs of churches and colleges, and also in various forms of work on mission fields. The program included the following pictures: "Siam—The Land of the White Elephant," "Babes in Chinaland," and "Chosen—Land of the Dawn."

On New Year's eve an informal song-fest was held in Cadle Tabernacle following the evening's program and preceding the Watch-night service. At the New Year's eve party, several delegates from foreign lands extended New Year's greetings to the Convention in their native tongues.

5. EXHIBITS

The Convention Exhibits were under the supervision of Miss Helen Goldhorn. The book store was managed by Mr. W. H. Davies of the Association Press. The following organizations had booths: Missionary Education Movement, Fellowship of Reconciliation, Stu-

dent Volunteer Movement, and the Council of Women for Home Missions. The magazine booth displayed the following titles:

Intercollegian and Far Horizons
The Student World
The International Review of Missions
The Missionary Review of the World
The Moslem World
The World Dominion
The Canadian Student
Follow Me
La Nueva Democracia

The Foreign Mission Boards of the United Presbyterian, Presbyterian in U. S. A., Lutheran, Baptist, and Congregational churches participated in the Denominational Booth.

The Project Booth was arranged by Miss Ione Smith. More than fifty college groups chose mission projects to take back to their campuses.

6. LIBRARY AND BROWSING ROOM

Through the coöperation of the Missionary Research Library, the Indiana State Library, the Indianapolis Public Library, and the generosity of book publishers of England and the United States, a library and browsing room containing 373 volumes was made possible. Miss Hollis W. Hering was in charge of the library and reported that it was in constant use during the Convention from 8 a. m. until 10:30 p. m. each day.

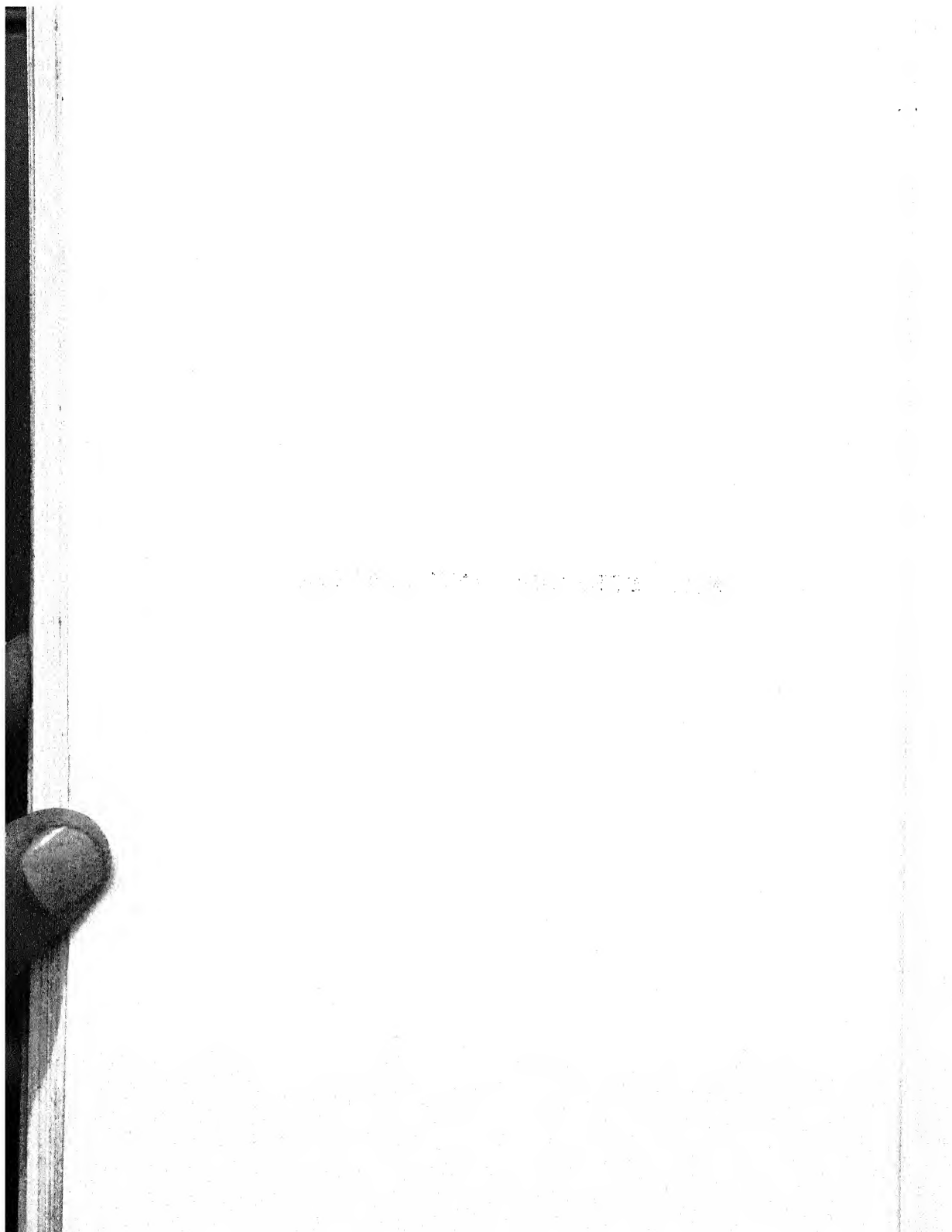
7. PERSONAL INTERVIEW BUREAU

The Personal Interview Bureau was under the supervision of Mr. and Mrs. John P. Minter. There were five hundred and sixty personal interviews arranged by the bureau for students and leaders. Some three hundred and fifty students took part in several group interviews which were scheduled with Dr. Kagawa and Dr. Temple. This bureau made it possible for delegates to come to know in a personal way not only the speakers and leaders of the Convention but also mission board secretaries, student movement secretaries, and other student leaders who were present at the Convention.

8. DENOMINATIONAL MEETINGS

Twenty-two denominational Foreign Mission Boards arranged to have supper meetings for the delegates of their respective denominations on Sunday evening. Opportunity was afforded the delegates through these gatherings to become acquainted with other delegates from their respective churches and with the mission board representatives who were in charge of the meetings.

XIII. SPEAKERS AND LEADERS



SPEAKERS AND LEADERS

[EDITOR'S NOTE—The statistics of the Convention as given on page 331 of this Report indicate that there are forty-six speakers and leaders. In addition to these, there are several more (classified for good reasons differently in the Registrar's records) who should be included also among the Convention leaders. The following listing, therefore, runs to fifty-six. Even so it is not exhaustive in the sense of including all who had any part whatsoever in the leadership of the Convention.

The biographical notes given after each name are such as were ready to hand in a hurried effort to publish the Report at the earliest possible moment. They are, therefore, in no sense exhaustive nor necessarily the most important things that might be said concerning each individual. For the same reason some are much briefer than others. In every case, however, it is hoped that enough is given for full identification.

The quoted paragraphs after some names are, with one exception, the statements made by the Convention Chairman, Dr. George Stewart, in introducing the various speakers to the Convention. The one exception is the introduction of the Chairman himself by Dr. Henry P. Van Dusen, who presided at one session.]

JULE AYERS

Student, Union Theological Seminary, New York; member, Editorial Board, "Intercollegian and Far Horizons."

CHARLES S. BRADEN

Graduate, Baker University; Professor of History and Literature of Religions, Northwestern University; author, "Modern Tendencies in World Religions."

ELEANOR T. CALVERLEY, M.D.

Instructor at the Kennedy School of Missions, Hartford Seminary Foundation; for sixteen years a medical missionary of the Reformed Church in America to Arabia.

GONZALO BAEZ CAMARGO

Secretary of the National Christian Council of Mexico with special reference to the field of religious education; educator, journalist, Christian leader.

"Son of a valiant race, child of a nation we have only tardily come to understand, although like Canada it is a sister state in the new world, modest leader of a brave band of believers who have often paid for their faith in their blood, member of a society which has purchased its liberty with the lives of its children, teacher of youth in an ancient culture blossoming now in a new birth, steady in cross winds of economic and religious teachings, guide to youth whose inquisitive minds and sensitive talents are unsurpassed, a representative of the Mexico that is to be—Señor Baez Camargo."

E. FAY CAMPBELL

General Secretary of the Yale University Christian Association; Chairman of the Administrative Committee of the Student Volunteer Movement; former traveling secretary of the Movement; recently related to the Geneva office of the World's Student Christian Federation.

W. O. CARVER

Professor of Comparative Religion and Missions, Southern Baptist Theological Seminary; author, "All the World in all the Word," "Missions in the Plan of the Ages," "The Course of Christian Missions."

SAMUEL MCCREA CAVERT

General Secretary of the Federal Council of the Churches of Christ in America; editor, "The Federal Council Bulletin"; author, "Securing Christian Leaders for Tomorrow," "The Adventure of the Church."

WILLIAM W. CLARK

Mr. Clark, a graduate of Amherst College, is now a student at the Hartford Theological Seminary. During the time he has been at the Seminary, he has helped to organize and establish The Hartford Mission Fellowship.

"Now and then there comes up within our midst in all the beauty and power of youth a group of young men and women who rebuke our feeble faith by the quality of their devotion. We saw this throughout the last century in little bands, sometimes in the middle west, sometimes in the far west, sometimes in Canada, sometimes in lands overseas, whose names later became a byword to succeeding college generations.

"Without embarrassing one of the Hartford Mission Fellowship tonight who is with us, a young man who is Co-Chairman of this Convention, who has labored hard to bring us together here, I will introduce Mr. William Clark, who with his colleagues are asking the mission boards of the country to select the toughest, most difficult, and the most desperate job that they can find in the unoccupied fields and give them a chance to work there—Mr. William Clark."

RUSSELL AMES COOK

"I would like to present to you the friend who is guiding our music in this Convention, Mr. Russell Ames Cook, formerly Lecturer on Music, Graduate School of Education, Harvard University; Conductor, The Beacon Hill Symphonic Ensemble; Conductor of the International Music Festivals in Symphony Hall, Boston; Director of Music, Ford Hall Forum; Conductor, The Symphonic Ensemble of Boston."

MARK A. DAWBER

Superintendent of the Department of Rural Work, the Board of Home Missions and Church Extension, Methodist Episcopal Church.

MARY A. DINGMAN

"The first speaker tonight is the Social and Industrial Secretary of the World's Committee of the Young Women's Christian Association. She is the President of the Peace and Disarmament Committee of the Women's International Organization. In the course of her duties, she has traveled and served in forty different countries. She did distinguished work in France during the days of the World War. She served on the Child Labor Committee in China. She was among those sitting at the Jerusalem Meeting of the International Missionary Council in 1928. She is one of the distinguished women of our generation who has given herself in the cause of Christ to the needs of women and girls, not only in her native land, but in every land under the sun, in the agencies and organizations she has served—Miss Dingman."

E. M. DODD, M.D.

Head of the Medical Department, Board of Foreign Missions of the Presbyterian Church in the U. S. A.; Chairman of the Medical Committee of the Foreign Missions Conference of North America; formerly missionary to Persia; author, "The Health of Our Missions," "How Far to the Nearest Doctor?"

A. R. ELLIOTT

Editor of "Intercollegian and Far Horizons"; Executive Secretary, National Student Division of the Y. M. C. A.

CHARLES H. FAHS

Curator of the Missionary Research Library and Director of Missionary Research; editor of "World Missionary Atlas of 1925," and joint compiler of "Conspectus of Coöperative Missionary Enterprises." Author, "The Unfinished Evangelistic Task."

WYNN C. FAIRFIELD

Formerly missionary to North China and now Secretary of the American Board of Commissioners for Foreign Missions.

DANIEL J. FLEMING

Professor of Missions, Union Theological Seminary, New York; formerly missionary to India and Professor of Forman Christian College; author, "Whither Bound in Missions," "Marks of a World Christian," "Ventures in Simpler Living," "Ethical Issues Confronting World Christians."

JEAN HASTINGS

Graduate, Mt. Holyoke; active during her undergraduate days in the work of the Student Volunteer Movement and of the Student Christian Movement of New England; during the fall of 1935, member of the Traveling Staff of the Student Volunteer Movement.

IRWIN HILLIARD

Student, Medical Department, University of Toronto; active in the work of the Student Christian Movement of Canada and of the Student Volunteer Movement.

CONRAD HOFFMANN, JR.

Secretary of the International Missionary Council's Committee on a Christian Approach to the Jews; formerly Y. M. C. A. Secretary in charge of Prisoner-of-war Relief Camps in Germany.

E. G. HOMRIGHAUSEN

Pastor, Carrollton Avenue Church, Indianapolis; one of the brilliant young theologians and ministers of America.

SAMUEL GUY INMAN

Graduate, Texas Christian University, Transylvania College, and Columbia; sometime instructor in International Law, Columbia University, and occasional lecturer in various universities of Latin America; founder and director of "La Nueva Democracia"; delegate to Pan-American University Conference, 1930; General Secretary, Committee on Coöperation in Latin America; author, "Problems in Pan-Americanism," "Trailing the Conquistadores."

T. W. ISHERWOOD

Professor, Wycliffe College, University of Toronto.

TOYOHICO KAGAWA

"The Modern Apostle of Love" whose Christian influence has extended far beyond Japan where he is a leader in great adventures of religious, political and economic freedom; author, "Love, the Law of Life," "Christ and Japan."

"Love incarnate, walking through the slums of his native cities, once imprisoned and now honored by the government of his country, the publisher of many famous books, a simple and a humble man, a servant of his kind. Blessed are the pure in heart for they shall see God—Dr. Kagawa!"

MARGARET I. KINNEY

Delegate, 1934, to European conferences of the World's Student Christian Federation; Secretary, Student Christian Movement of Canada.

T. Z. Koo

Leader of Chinese students in thought and action; realistic and spiritual prophet of the Christian movement in China; lucid and kindly interpreter of western and Chinese cultures to each other; sometime secretary of the World's Student Christian Federation.

"If he should take the wings of the morning and dwell in the uttermost part of the sea, he is still among friends, and if he spans the flood and puts continents between him and his lovely family in China, he is still in the presence of comrades by the way; and if he speaks to remote colleges in distant provinces of Canada, or remote states of the American Union, or if he mingles with the life of large universities in metropolitan centers, he is still understood and beloved. The accents of truth are not readily doubted, words of love are easily accepted, and the willing gift of life is, after all, the best argument for faith. For a decade our friend has gone up and down Canada and the United States. His counsel and utterance have been welcomed in the great centers of Europe and Asia. In him the grace and the charm of an eastern gentleman have been wedded to a mind illumined with the light of Christ. Many times he has come, always to bless and to stir us in a manner which has ennobled the student life of the New World. May I present to you our distinguished colleague, Dr. T. Z. Koo?"

KENNETH SCOTT LATOURETTE

Professor of Missions and Oriental History, Yale University; formerly on faculty of Yale-in-China; author, "The Development of China," "History of Christian Missions in China."

FRANK C. LAUBACH

Graduate of Princeton University, B.A., 1909; Union Theological Seminary, 1913; went to the Philippines in 1915 as a missionary of the American Board of Commissioners for Foreign Missions; author, "Seven Thousand Emeralds."

"Our next speaker has invented a system for the teaching of illiterate people which can be used not only in his own beloved Philippine Islands but in any dialect under the sun. He is an author and scholar and practical thinker, and one who has expressed his own faith through loving ministry in the islands of the East—Dr. Frank Laubach."

HENRY SMITH LEIPER

Graduate of Amherst, Columbia, and Union Theological Seminary; Foreign Secretary of the Federal Council of Churches; American Secretary of the Universal Christian Council; author, "Blind Spots," "The Ghost of Cæsar Walks."

JOHN LINE

Professor, Emmanuel College, Toronto University.

CHARLES T. LORAM

Professor, Department of Education, Graduate School, Yale University.

JOHN A. MACKAY

A Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.; formerly professor of Philosophy in the National University of Peru; founder of the Anglo-Peruvian College in Lima; more recently evangelist and writer on the staff of the Y. M. C. A. in Latin America; author, "The Other Spanish Christ," "That Other America."

"Reared in a grim and somewhat meager village in a tiny land which has given birth to many prophets, even as another young man, born so many centuries ago, who turned his feet to many a stony path, our friend has come from long distances overseas. As a young missionary teacher to Peru where he founded one of the distinguished schools of South America, the Anglo-Peruvian College at Lima, he brought light to the lives of many of the coming young men of that continent, a man who is a counselor in many homes and churches south of the Spanish Main, a linguist and interpreter to the western world of the Iberian soul in its twin aspects of Portuguese and Spanish. Author, adviser of youth, and above all, an interpreter of the mind of his Master to the perplexed of this generation, a man who is a missionary statesman and a warm, sweet, humble friend—Dr. John Mackay."

EDWARD D. MCGOWAN

Student, Clark University; Vice-President of the Georgia Student Volunteer Union.

R. J. McMULLEN

Graduate, Centre College, Louisville Presbyterian Seminary, and Southern Baptist Theological Seminary (Th.D.); missionary to China of the Presbyterian Church in the U. S., Provost Hangchow College, China.

FRANCIS P. MILLER

Sometime lecturer, Yale Divinity School; Chairman of the World's Student Christian Federation. (See introduction by Henry P. Van Dusen, page 227.)

JOHN R. MOTT

One of the founders of the Student Volunteer Movement, of the World's Student Christian Federation, and of the International Mis-

sionary Council; President of the World's Alliance of the Y. M. C. A.; friend and counselor of students throughout the world; author, "The Present-Day Summons to the World Mission of Christianity," and many other significant volumes.

"One can go up and down this world, in city work, in mission work, in student work, and one will come across the trail and work of a man who has stood among us these five decades, who has preached the Gospel to as many men as any living person and at whose invitation on behalf of Christ probably as many able young men and women have responded as to any other man alive—Dr. John R. Mott."

CLAUD D. NELSON

Graduate, Hendrix College; formerly Special Secretary of the Y. M. C. A. in Italy, State Student Secretary of the Y. M. C. A. in Texas, Southern Regional Secretary of the National Student Division of the Y. M. C. A.; at present, Southern Secretary of the Fellowship of Reconciliation.

REINHOLD NIEBUHR

Professor of Applied Christianity at Union Theological Seminary, New York; widely known for his lectures and writings on present-day social and religious questions; author, "Moral Man and Immoral Society," "Reflections on the End of an Era."

"Sometimes a man who gives a false sense of security comes to be a public teacher of a generation; sometimes a man comes to speak of peace when peace does not prevail. But at other times there comes one to bless, as a ferment, the thought of his day. As author, parish minister, teacher, and prophet, Reinhold Niebuhr is doing that for us. He is one who understands life, one whose life is rooted in those spiritual foundations which are laid in Christ, one with courage enough to face the abyss over which our generation hovers, and yet to face it unafraid. I give you our friend through many of these conferences, a friend of the young men and women of our day—Dr. Reinhold Niebuhr."

BEVERLY OATEN

Formerly Student Field Secretary of the Pacific Southwest Field Council of the Y. M. C. A. and now Executive Secretary of the Student Christian Movement of Canada.

INDUK PAK

A charming, vivid, and vital personality; Field Secretary of the Coöperative Committee on Work Among Rural Women, Seoul, Korea; sometime traveling secretary for the Student Volunteer Movement; speaker at the Detroit Convention, 1927-1928.

"A graduate of Georgia Wesleyan, one who traveled for our own Student Volunteer Movement in the years 1928-1930, a tireless worker among the rural women of Korea; a woman who combines the charm of the eastern gentlewoman with the clarity of mind of the professional woman of her day; one who already carries the affection of hundreds of students in this assembly whom she touched when she worked in our colleges and comes to us this morning welcomed and with our utmost good will, one of the students from other lands who are real missionaries to our own America and Canada—Induk Pak of Korea."

RAY E. PHILLIPS

Missionary of the American Board of Commissioners for Foreign Missions, in charge of industrial mission work in and near Johannesburg, South Africa, and a distinguished pioneer in this field of service; author, "The Bantu are Coming."

"All the way from Carleton College through Yale and now working among the Negro laborers in Johannesburg, comes Ray Phillips, author of 'The Bantu Are Coming.' Thank God for cheerful Christians, and for the kind of men that go out to the ends of the earth and do not come back and whine but tell us about a work really accomplished. Mr. Phillips lives in a land where people run long distances and he is going to show you how fast he can go in the next few minutes."

EDWIN MCNEILL POTEAT, JR.

Graduate, Wake Forest College and Southern Baptist Theological Seminary; formerly missionary to China; at present, Pastor, Pullen Memorial Baptist Church, Raleigh, North Carolina; author, "Coming to Terms with the Universe."

"The next speaker is the son of an American family who have written their names indelibly in the religious history of our land. He is one of ours. He traveled for this Movement. He went out to the Orient to serve. He is now pastor in a great university center where, week by week, his threshold is worn down with the feet of students coming for light, for courage, for friendship, for direction in the way ahead. There is no younger minister south of the Mason-Dixon Line who has such a hold on the minds of thoughtful young people, especially college students, as has McNeill Poteat."

RICHARD ROBERTS

Moderator of the United Church of Canada; a Welshman by birth; well known as a preacher and writer in Great Britain, Canada, and the United States; author, "That One Face," "That Strange Man Upon His Cross."

"One of the founders of the Fellowship of Reconciliation, a fearless soldier for the truth, Moderator of the United Church of Canada, a former pastor in the United States and now in Canada, a friend who has been with us many times, one of the most powerful voices on this continent for personal and social righteousness, his presence here is one of the many reasons why those of us in the States have occasion to be grateful to Canada—Dr. Roberts."

LILLIAN ROBISON

Student, Hartford Seminary Foundation; Secretary, Hartford Mission Fellowship.

WILMINA M. ROWLAND

Graduate Wilson College, 1929; for three and one-half years in Taichow-Ku, China, as a teacher of missionaries' children under the Southern Presbyterian Board; South Atlantic Regional Secretary of the Student Volunteer Movement, 1933-1934; Special Secretary, Student Volunteer Movement in relation to Student Christian Movement of New England, 1934-1936; student, Yale Divinity School.

GERTRUDE L. RUTHERFORD

Formerly Secretary of Student Christian Movement of Canada, also member of the Executive Committee of the World's Student Christian Federation; at present principal, United Church Training School, Toronto.

ROBERT E. SPEER

Senior Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., one of the founders of the Student Volunteer Movement; author, "The Finality of Jesus Christ," "Christian Realities," "Some Great Leaders in the World Movement," "South American Problems," "Race and Race Relations."

"A knight who has kept his vigils, broken his lances, received his grievous scars without fear and without reproach, bearer of the Gospel upon the printed pages and in speech, statesman of the whole missionary enterprise, here and abroad, one who early recognized that all men under the sun are of one blood, confirmer of the faith of many, defender of the undefended, one of those figures that God raises up sometimes to torture us until we forsake our lesser ways, a man whom generations of us, both men and women, rise up and salute with our hearts' deepest gratitude—Dr. Robert E. Speer."

GEORGE STEWART

"I think I have never known a conference in which the speakers were so ably or so beautifully introduced. But there is one person who has stood repeatedly upon this platform, and who has never yet

been introduced to this audience; and that is the Chairman. I understand there are some among you who do not even know who he is, or what his name is. I haven't had the time to prepare a carefully worded, appropriate, or adequate introduction, nor have I the ability if I had the time. But I would like simply to say for any who do not know him (and to say in behalf of all those who do know him, expressing their hearty appreciation) that the Chairman of this Convention is Dr. George Stewart, at present Minister of the First Presbyterian Church of Stamford, Connecticut.

"George Stewart, you may be interested to know, grew up as a boy on the plains and ranches of Idaho and Colorado, had his first undergraduate work at one of the smaller of our church colleges in Oregon, then went to Yale University, where, if I am not mistaken, he took successively the degrees of Bachelor of Arts, Bachelor of Laws, and Doctor of Philosophy, and who since has received honorary degrees from colleges and institutions, both in this country and Europe. Dr. Stewart is at present Chairman of the Administrative Committee of the National Student Y. M. C. A. He has been from the beginning the Chairman of the Committee which planned this Convention, and he is inevitably the Convention's Chairman. He is the author of innumerable books on almost every phase of human life, including an authoritative historical study of one of the most important aspects of Russian history since the war, "A History of the White Armies of Russia," several volumes of sermons, two notable biographies, two anthologies, an authoritative treatise on Religious Education in the State of Connecticut, and several books of worship services. But, far more important than all that, I think I am fully within the bounds of the truth when I say that there is no leader of the student Christian movements on this continent who has been so deep and loving and beloved a personal friend to so many people, both leaders and students, as George Stewart."—H. P. Van Dusen.

T. H. SUN

Graduated from Cheloo University in 1923; taught history in senior middle schools and at Cheloo, 1924-1928; from 1929-1933, Secretary for the Mass Education and Youth Committee of the National Christian Council of China.

"Graduate of Cheloo University; editor of 'The Chinese Christian Farmer,' whose circulation is larger than that of any other Christian magazine in all China; at present a graduate student in Cornell University, and a distinguished colleague—Dr. T. H. Sun of China."

MILLS J. TAYLOR

Secretary of the Board of Foreign Missions of the United Presbyterian Church.

WILLIAM TEMPLE, ARCHBISHOP OF YORK

"Recognized widely as one of the foremost Christian statesmen in the world today"; Oxford graduate; formerly Honorary Chaplain to the King; sometime president of the Workers' Educational Association; author, "Christ in His Church," "Thoughts on Some Problems of the Day," "Nature, Man, and God."

"In music a few poor octaves are all that we have to express the beauty that we would speak, and words are but futile instruments to communicate the depth of gratitude in our hearts to those who break the bread of life for us. But in silences made eloquent with feeling, we can add to words the content of our overflowing hearts.

"We are blessed by the lives of those who share their insight with us. As parish priest, as scholar, as shepherd of the sheep, as friend of cottage and of crown, as true man such as is described in Holy Writ, as one who is a covert from the storm, as rivers of water in a dry place, as the shadow of a great rock in a weary land, our speaker comes to us.

"Do you recall those lines toward the end of *The Ring and the Book*, where the Pope speaks to Caponsacchi?

"'Go, suffer, but live life, my son.'

"And then the answer of the pure-hearted priest:

"'I mean to do my duty and live long,
To help mold the golden ring of truth, thy truth,
To flash the word God gave me back to man.'

"I give unto you Valiant-for-the-Truth, God's Happy Warrior, His Grace, William Temple, the Archbishop of York."

HENRY P. VAN DUSEN

Professor of Systematic Theology and the Philosophy of Religion, Union Theological Seminary, New York; active in the student Christian movement, and the World's Student Christian Federation.

"Himself a power on the Princeton campus, having traveled and served as a committeeman, not only for the Federation, but for different branches of the Christian student movement in this country; author of "In Quest of Life's Meaning," "The Plain Man Seeks for God," "God in These Times," and other books; Dean of the Faculty of Union Theological Seminary of New York; one of the most favorite speakers at conferences in this country; a man who has labored and given all his talent for three years in the service of the committee which has produced this Convention—Dr. Henry Van Dusen."

WILLIAM MERRELL VORIES

Founder and Director of The Omi Brotherhood, Omi-Hachiman, Japan.

A. L. WARNSHUIS

Formerly missionary to China of the Reformed Church in America; United States expert on China in connection with the Opium Conference in Geneva, 1924-1925; at present, Secretary of the International Missionary Council.

ROBERT P. WILDER

Born in India; graduate of Princeton University in 1886, A.B., 1888, A.M.; graduate of Union Theological Seminary, 1891. Founder, in 1886, Student Volunteer Movement for Foreign Missions; National Secretary, Intercollegiate Y. M. C. A. of India and Ceylon, and General Secretary, Indian National Council, Y. M. C. A., 1899-1902; Traveling Secretary, Student Volunteer Movement of Norway, Sweden, Denmark, and Finland, 1903-4; Secretary, British Student Christian Movement, 1905-16; Senior Secretary, Religious Work Department of International Committee Y. M. C. A., 1916-Sept., 1919; General Secretary, Student Volunteer Movement for Foreign Missions, 1919-1927; General Secretary of the Near East Christian Council, 1927-1934; author, "Christ and the Student World," "The Student Volunteer Movement—Reminiscences of Its Origin and Early History."

"And now Dr. Wilder will lead us into the New Year in prayer. He is a man who more than any other sat in at the birth of this Movement, nurtured it through the years, and by his tears, prayers, and labors has helped raise up a host of men and women to go out to serve the cause of Christ."

JESSE R. WILSON

General Secretary of the Student Volunteer Movement, 1926-1936; Executive Secretary of the Detroit, Buffalo, and Indianapolis Conventions of the Movement; editor of "Men and Women of Far Horizons"; author of "I Am a Christian."

"Anyone who is a sportsman likes to see a good horse take a six-rail fence. Everyone who is interested in valor in the human stock likes to see a man take a hard job and handle it beautifully. Tonight a comrade is to take our closing devotional service who is the friend of every man and woman here. He is a graduate of the University of Texas, studied at the Baptist Theological Seminary in Louisville, and later completed his training at Yale Divinity School. In 1921 he went as a missionary of the American Baptist Foreign Mission Society to Japan. When Dr. Wilder resigned from the General Secretaryship of the Student Volunteer Movement in 1926, Mr. Wilson was asked to lead the Movement.

"Browning's most gentle character, the slight and beautiful Pom-pilia, spoke one of his profoundest truths: 'God plants us where we

grow.' This man, still young, brought back from fine work on the mission field to take this job, has grown steadily in it.

"I have seen the Student Volunteer Movement at many junctures when there wasn't a penny in the treasury to pay hard-working men and women at the end of the month. The steady bravery, the courage, the willingness to go out and do hard pedestrian work in raising money, of discovering able young men and women to go up and down this country as a staff requires intelligence, tenacity, and courage of the highest order. When I think over men and women who have served on the committee which has brought this Convention together, not all of us together, not even the combined representatives of all allied movements could have done this. Behind a deed always is a man or a woman, always a person; no good thing comes about anonymously. Without the help and the heart and the intelligence and, above all, the faith of Jesse Wilson, there would have been no Volunteer Convention at Indianapolis this year or next year. I introduce him to you with my whole heart." *

SAMUEL M. ZWEMER

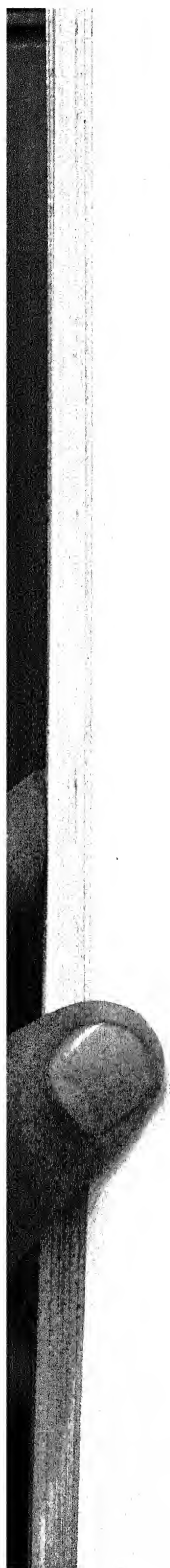
Dr. Zwemer first went to Arabia under the Foreign Mission Board of the Reformed Church in America. Later, he received a call from the missions in Egypt to transfer his activities to Cairo. For seventeen years he made this city a base for his journeys to the Mohammedan lands of the world. Dr. Zwemer is the founder and editor of "The Moslem World." He is the author of no less than twenty-five volumes having to do with Mohammedans and Christian mission work among them. Among the best known of these are "Islam, a Challenge to Faith," "Arabia: the Cradle of Islam," and "Across the World of Islam." He is now Professor of Missions in Princeton Theological Seminary.

"Born on the soil, and from that Antæan touch deriving strength unfatigued by the labors of fifty years; missionary to Islamic countries of the Near and Middle East; scholar, distinguished editor; one who has shed bloody sweat of consecrated toil when many of his day were spilling futile ink, honorable antagonist of Mohammed, who never asked quarter from Medina or Mecca, nor gave any; a man who as teacher, preacher, and counselor has been unsurpassed in our day as an authority on Islam, who has walked the land where Richard the Lion-Hearted matched his strength with Saracens, one who with equal bravery contested for the faith with the mightier sword of the Spirit; one whose call to faith in Christ has echoed through the

* Although this statement is about the editor of the Report and might well, for modesty's sake, be left out, it is included for two reasons: The editor, being human likes it (even though honesty compels him to say that it is overgenerous) and really wanted it to appear with the others. And since he really wanted to include it, he, in a rationalizing mood, concluded that less affectation would be involved in its inclusion than in its omission.

streets of many a city louder than the call of the Muezzin on the citadels of Cairo. I introduce to you our friend through many years, Samuel M. Zwemer."

XIV. ORGANIZATION AND STATISTICS



ORGANIZATION

OFFICIALS OF THE CONVENTION

GEORGE STEWART—*Chairman*
 WILLIAM W. CLARK }
 IRWIN HILLIARD } *Vice-Chairmen*
 JESSE R. WILSON—*Executive Secretary*
 THOMAS S. SHARP—*Convention City Secretary*
 PARDUE BUNCH—*Registrar*

CONVENTION COMMITTEE

GEORGE STEWART—*Chairman*
 GERTRUDE L. RUTHERFORD—*Vice-Chairman*
 JESSE R. WILSON—*Executive Secretary*
 LILLIAN NILSON—*Recording Secretary*

ANNETTE BEALS	ROBERT S. LUTZ
WILLIAM E. BRAISTED	JOHN A. MACKAY
E. FAY CAMPBELL	CARRIE LENA McMULLEN
ARTHUR CHARLESWORTH	HENRY MAY
RAYMOND P. CURRIER	B. E. MAYS
KATHARINE DUFFIELD	ELIZABETH MANGET MINTER
A. R. ELLIOTT	JOHN P. MINTER
JOHN A. FOOTE	HELEN MORTON
MARGARET HARCOURT	J. LOVELL MURRAY
JEAN HASTINGS	BEVERLY OATEN
CHARLES HURREY	MARY BELLE OLDRIDGE
DAVID O. KENDALL	CAROLINE ZIEGLER PECK
MARGARET I. KINNEY	DAVID R. PORTER
EDITH LERRIGO	WILMINA M. ROWLAND
NANCY LONGENECKER	ALLEN B. STANGER
ALLEN P. LOVEJOY	HENRY P. VAN DUSEN
	GARDNER WINN

CHAIRMEN, CONVENTION SUB-COMMITTEES

Afternoon Features	EDITH LERRIGO
Executive	GEORGE STEWART
Exhibits, Library, Motion Pictures	HELEN GOLDHORN
Music	HELEN MORTON
Play	NANCY LONGENECKER
Program	JOHN A. MACKAY
Publicity	ALLEN B. STANGER
Seminars	WILMINA M. ROWLAND

CONVENTION CITY COMMITTEE

WALTER C. MARMON—*Honorary Chairman*
 HENRY R. DANNER—*Chairman*
 EDGAR H. EVANS—*Vice-Chairman*
 ARTHUR V. BROWN—*Treasurer*
 THOMAS S. SHARP—*Secretary*

MRS. GEORGE A. BALL	E. G. HOMRIGHAUSEN
ARTHUR R. BAXTER	MRS. RALPH J. HUDELSON
F. S. CANNON	CHARLES J. LYNN
MARY H. CAREY	ALEXANDER PAUL
STEPHEN J. COREY	J. W. PUTNAM
MRS. BRANDT C. DOWNEY	F. B. RANSOM
CHARLES P. EMERSON	WILLIAM H. REMY
ERNEST N. EVANS	MRS. WILLIAM F. ROTHENBURGER
JOHN B. FERGUSON	ROY SAHM
HENRY H. FOUT	MRS. ARCHER C. SINCLAIR
JOSEPH M. FRANCIS	ROBERT S. SINCLAIR
I. J. GOOD	HARRY W. WHITE
C. L. HARKNESS	WILLIAM N. WISHARD, JR.
ISAAC E. WOODARD	

SPECIAL CONVENTION STAFF

Daily Bulletin J. LOVELL MURRAY
 Director of Music RUSSELL AMES COOK
 Assistant Director of Music JEAN HASTINGS
 International Teas MR. AND MRS. ROBERT JAMES
 Personal Interview Bureau MR. AND MRS. JOHN P. MINTER
 Press Representative ARTHUR E. HUNGERFORD
 Speakers and Leaders WILLIAM P. McCULLOCH
 Head Usher JOHN L. HUNTER

GENERAL COUNCIL OF THE STUDENT VOLUNTEER
MOVEMENT*Officers*

† ROBERT E. SPEER—*Honorary Chairman*
 † WILLIAM W. CLARK—*Chairman*
 * E. FAY CAMPBELL—*Chairman, Administrative Committee*
 IRWIN HILLIARD—*First Vice-Chairman*
 * JOHN S. McMULLEN—*Second Vice-Chairman*
 LILLIAN NILSON—*Recording Secretary*

* Members of the Administrative Committee.

† Ex-officio members of the Administrative Committee.

Student Members

ANDREW T. L. ARMSTRONG	H. CECIL MCCONNELL
ERNEST J. ARNOLD	WILLIAM H. MYERS
LAURA M. COIT	*G. GORDON PARKER
WILLIAM D. HACKETT	ALLEN B. STANGER
CHEN WEN HSIEN	JOHN W. VINSON, JR.

Senior Members

*JESSE H. ARNUP	A. B. PARSON
*BENJAMIN R. BARBER	IDA PATERSON
*JOHN A. MACKAY	*F. M. POTTER
*J. LOVELL MURRAY	*J. C. ROBBINS

Staff Members

*PARDUE BUNCH	RUFUS C. MORROW, JR.
HELEN GOLDHORN	MARY BELLE OLDRIDGE
LILLIAN GORZYCKI	*WILMINA M. ROWLAND
ANN M. GRAYBILL	*THOMAS S. SHARP
JEAN HASTINGS	MARY ROB STEWART
J. EARL MORELAND	†JESSE R. WILSON

* Members of the Administrative Committee.

† Ex-officio members of the Administrative Committee.

STATISTICS

Two thousand seven hundred and sixty-nine delegates attended the Twelfth Quadrennial Convention of the Student Volunteer Movement at Indianapolis, December 28, 1935, through January 1, 1936. Among these were several student representatives from each of the following countries: China, Japan, India, Korea, England, Scotland, Ireland, and Mexico. At least one student delegate was present from Arabia, Argentina, Cape Province, British East Indies, Germany, Hawaii, Holland, Newfoundland, Persia, the Philippine Islands, Porto Rico, Russia, and the Transvaal. Twelve other countries were represented by missionaries-on-furlough: Angola, Belgian Congo, Brazil, British West Indies, Burma, Colombia, Egypt, Ethiopia, Manchuria, Nigeria, the Sudan, and West Africa.

Beside this large group from other countries there were student delegates from twenty-seven Canadian colleges, universities, and professional schools and from four hundred and twenty-three institutions of higher learning in the United States. The statistical table gives other interesting details.

It is significant that so many different denominations coöperated in sending delegations to the Convention. The total delegation included representatives from over thirty denominations and there were

present church workers among students from more than a dozen denominations. The Presbyterian, Methodist, and Baptist churches were represented by the three largest groups in the order named.

Illinois led in student attendance with more than three hundred delegates. Pennsylvania led in the number of different colleges represented with delegates from thirty-eight institutions. The University of Toronto sent ninety delegates, the largest college delegation. The University of Illinois sent seventy. It is significant that from the three Pacific coast states there were fifty-nine delegates from seventeen colleges. There were twenty-five delegates from three Florida colleges and thirty delegates from five colleges in Maine. The only states not represented were Delaware, Montana, Nevada, Utah, and Vermont.

At the Buffalo Convention, four years ago, there were only two thousand two hundred and sixty delegates in attendance. There were four hundred and two colleges and twenty-six foreign countries represented. Seven hundred local people received Indianapolis City tickets but are not included in this summary. The total attendance at each platform session was well over three thousand and in some sessions went as high as four thousand five hundred. The following is a statistical summary of the Convention:

Student Delegates from the United States	1,769
Student Delegates from Canada	213
Student Delegates from Other Countries	103
Total Student Delegation	2,085
College Presidents and Faculty Members	134
Student Pastors	89
Student Christian Association Local Secretaries	47
Student Christian Association National and Regional Secretaries	20
Foreign Missionaries	86
Foreign Mission Board Secretaries	63
Church Workers Among Young People	42
Out-of-School Delegates	146
Speakers and Leaders	46
Convention Staff	21
Press Representatives	18
Duplications	2,797
Total	28
Total	2,769
Number of Institutions Represented	450
Number of Countries Represented	33

PARDUE BUNCH, Registrar.

"Cowards die many times before their deaths;
The valiant never taste of death but once."

Valor is the watchword. We come from a hundred different sects and groups, many of them antagonistic. But Jesus never put much emphasis upon the adjective. He put a great deal of emphasis upon the verb. It was: "come," "do," "give," and "be." Thus it was with him to the end, ever increasing endeavor, ever widening horizon, constant renewal of the springs of life. That can be said of you and of me. Valor is the watchword. None of us will ever be the same after our experience here.

